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**Nityagopal**

**A Superb Spiritual Teacher**

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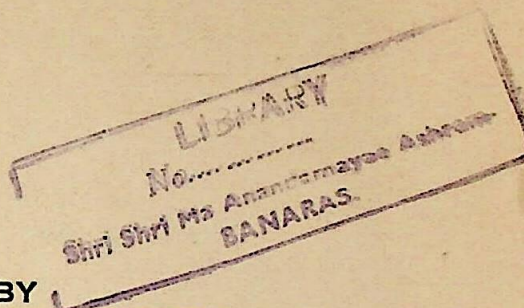




# NITYAGOPAL

## A SUPERB SPIRITUAL TEACHER

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BY  
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## P R E F A C E

In the following pages, I have attempted to give a brief outline of the life of Nityagopal, a sublime world Teacher of the modern age. The keynote of his teachings is the Harmony of all Religions and one-world idea. He was truly a cosmopolitan. He did not belong to any particular religion but all the religions were his. He was universal in his outlook on life and religion.

Mahanirban Math of South Calcutta is a well-known Institution. Both non-Bengalis and Bengalis flock to this Institution in large numbers. I have written this brochure to enable my respected readers to have a mere glimpse of Nityagopal's life. The task is gigantic but my powers are most humble and limited. I fervently pray that my readers may be sympathetic, kind and charitable. I have laboured under one handicap, that is my old age. I am, now, in my 95th (ninety-fifth) year. I may be permitted to say that I am a direct disciple of His Holiness Nityagopal.

I am fully conscious of my unworthiness and respectfully request my readers to excuse all my errors and shortcomings. I again crave for their indulgence.

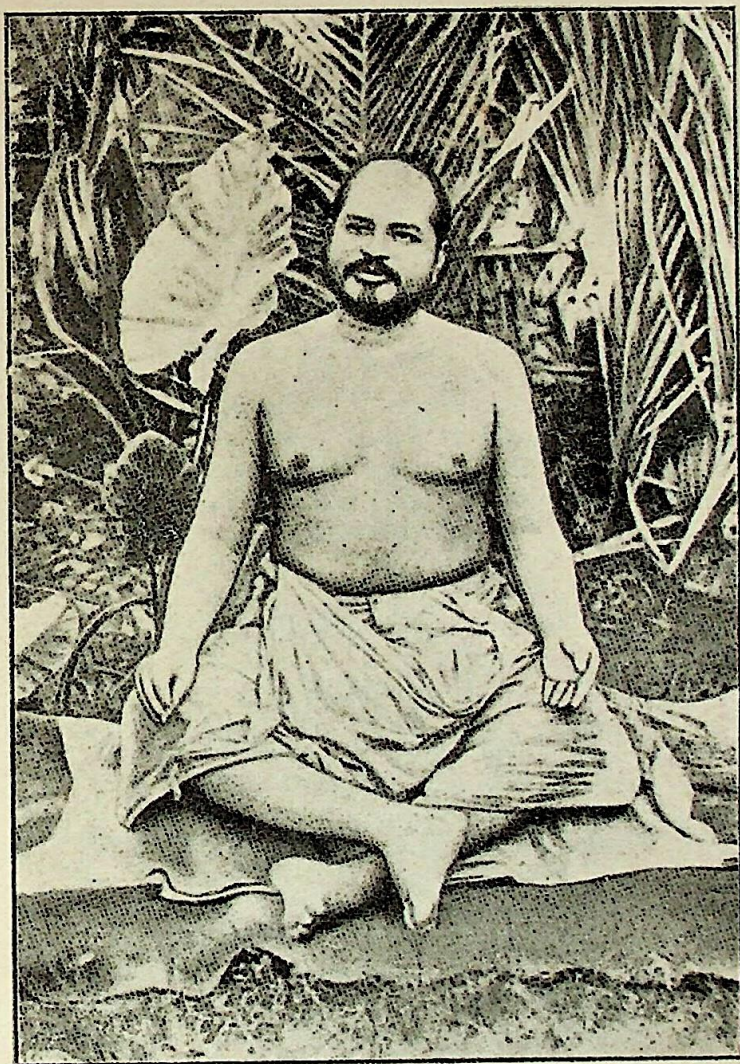
My heartfelt thanks are due to Srijit Sudarsan Chakrabarty B.A., B.L., and Sirman Dhiresh Chandra Sen B.A., B.L., for the splendid service rendered by them in publishing this book. They did everything with extreme care and vigilance. Their genuine and spontaneous love for me inspired them in the work. So thanks are quite inadequate in such a situation.

Humblest of the humble  
JYOTRINDRA NATH SENGUPTA.

Dol-Purnima  
1372 B.S.







**Sree Nityagopal**





## NITYAGOPAL

A SUPERB SPIRITUAL TEACHER

ॐ भद्रं कर्णेभिः शृणुयाम देवा

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरै रङ्गै स्तुष्टुवांस्तणमि

र्व्यशेम देवाहितं वदायुः ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

May we, O gods, hear what is auspicious with our ears  
May we, ye who are deserving of worship, see what is  
auspicious with our eyes! with strong limbs and bodies,  
May we fulfil in worship what life is allotted to us by the Gods!

*Om peace, peace, peace.*

## FIRST CHAPTER

### BIRTH AND PARENTAGE.

To-day is Basanti Astami (वासन्ती अष्टमी) The spring time worship of Goddess Durga is held now. Besides the Astami puja of Goddess Durga, the day is specially sacred for the worship of Goddess Annapurna, the presiding Deity of food. The devout Hindus flock in thousands to have a bath in the holy waters of Brahmaputra, on this auspicious occasion. This Sukla Astami thithi is specially marked out in the Hindu Calendar for a bath in the sacred river Brahmaputra. Nityagopal made his advent on this mortal earth on Sunday, 13th Chaitra, 1261 B.S. (1776 Sakabda), corresponding to April 1856. This happened at Brahmapuhurta (ब्राह्म मुहूर्त) or the early dawn of Basanti Sukla Astami. Brahmapuhurta is very sacred and has a special significance. Ramkrishna Paramhangsa, Meher Baba and a host of other spiritual celebrities made their descent on earth, at



this auspicious moment. When Nityagopal made his appearance, drums (dhak and dhols), bell and other musical instruments were being played upon and filled the air with delightful music at this hour. Nilkanta Datta, a near-by pious Hindu, was performing Basanti (spring time) Durga Puja, so the music was performed in his house.

Panihati is a village situated on the east bank of the holy Ganga, at a distance of 5 or 6 miles from the northern extremity of Calcutta and lies to the north of the city.

The village is a renowned place of pilgrimage for the Baishnavas of Bengal and is held in high esteem by the followers of Sri Chaitanya and Nityananda. There is a big Bat our Banyan tree on the east bank of River Ganga. It was beneath this tree that Nityananda sat and gave his spiritual discourses. It was here that the famous Danda Mahotsab (दण्ड महोत्सव) or the most gracious primitive festival of the Baishnava Saint Raghunath Das was held, under the auspices of Nityananda on the sukla trayodashi tithi (शुक्ल त्रयोदशी तिथि) of the month of Jyaistha. The said festival is being commemorated every year from that day by the Baishnavas of Bengal. The temple of Gopinath worshipped by the well know Baishnava Saint Raghav Pandit, is situated at a short distance from this place, where lies Madhabi Kunja (माधवी कुंज), the place of his burial. Damayanti, sister of Raghav, is famous in Baishnab literature as the lady who prepared various articles of food for Sri Chaitanya and placed them in a bag or jhuli which was carried by her brother Raghav to Nilachal (Puri), where Mahaprabhu Chaitanya lived. This bag has acquired the familiar and endearing name of Raghav's Jhuli (राघवेर झुलि) among the Baishnava devotees. Chaitanya Mahaprabhu came to Panihati, on many occasions, and sanctified the place. It was here that Nityagopal was born in the house of his maternal uncle Nabin Chandra Ghosh.

The 'Basus' of Ahiritola in Calcutta are well-known. Ramkantu Basu, a member of this family, held the office of Dewan, Nimki Mahal i.e. the Salt Department of the British Government. Ramkanta was a very pious man and installed the Deity of Goddess Kali at Konnagar and chris-



tened the same after his name, as Ramkanteshwari Kali. He was one of the most prominent citizens of Calcutta at the time. When the historic Impeachment of Warren Hastings was going on, in England, he requested thirteen prominent citizens of Calcutta, to give their opinion and make a statement on some of the charges levelled against him. This was done and the statement was sent to Warren Hastings, who filed it in the House of Commons. Ramkanta Basu was one of the signatories to the said statement. The name of Gokul Chandra Mitra may be mentioned as one of the signatories. Gokul Chandra Mitra was a renowned man who figured so prominently in the worship of the Deities Radha and Madhan Mohan Jieus of Baghbazar, Calcutta. Ramkanta Basu Street of Baghbazar still bears testimony to Ramkanta's fame.

Ramkanai Basu was Ramkanta's son and Janamejay Basu was the son of Ramkanai. Nityagopal, the hero of our narrative was one of the sons of Janamejay Basu.

Ramkanta Basu

I

Ramkanai Basu

I

Janamejay Basu

I

Nityagopal Basu.

Janamejay was a pious man and disciple of a monk of Abadhut Sec. He had three wives, the youngest being Gauri, the mother of Nityagopal.

Gouri was a daughter of Sitanath Ghose, a respectable Kayastha gentleman of Panihati. Her mother was Anandamayai. She came of a respectable family of Nandan-Kanan in Calcutta. Nabin Krishna Ghosh, brother of Gauri married in an aristocratic family of Calcutta. Thus Nityagopal was an aristocrat, both on the side of his father and mother.

Gouri gave birth to two daughters. Her mother Anandamayai keenly desired that Gauri might have a son. So they



went to Kashi for worshipping the God Bireshwar Shiba, for this purpose. Gouri worshipped Bireshwar for full one month with Bilvapatra made of gold (स्वर्णनिर्मितविल्वपत्र) On the last day of worship, a monk of brilliant and shining figure appeared before them when they were coming out of the temple. He told Anandamayi that her daughter would have an extraordinary son. There is a belief among the Hindus that Bireshwar Shiba is Himself born as a son if he be pleased with the worship. Anandamayi and Gouri were very happy to hear the monk and returned home in due course.

There is a temple of Goddess Kali in Panihati, known as "dolan kali" (swinging Kali). Tradition has it that a monk worshipped a Banyan tree as Goddess Kali. At the time of his worship, the Goddess Kali appeared in finer force in the tree and it gently swang to and fro. Subsequently, an image of Goddess Kali was installed in a temple beneath the tree and regularly worshipped. So the Goddess was known as Dolan or swinging Kali. Gouri was on terms of intimate friendship with the wife of the worshipper of Goddess Kali and called "Sai" i.e. Sakhi (सखि) or bosom friend. Gouri was a pious lady and bathed thrice in river Ganga, in the morning, midday and evening and regularly worshipped the Goddess Dakshina Kali (दक्षिणाकाली) and spent her time in meditation, japa (जप) and religious study. She was exquisitely beautiful and amiable and modest in her nature. People liked her for her exemplary character and devotion to God. Gouri used to visit her 'sai' (friend) every day, when going to bathe in Ganga.

In the evening previous to the birth of Nityagopal, Gouri went to bathe in Ganga and saw the wife of the worshipper of Dolan Kali on her way. The weather became foul and cloud appeared in the sky. There was a sudden bore and Gouri was carried away by the tidal flood, while she was bathing. Her 'sai' (friend) became anxious on her account and sent her son to look after Gouri. The son could not see Gouri but noticed her hair on the water of Ganga. He leaped into the water, caught hold of her hair and brought her to the shore. He nursed her and when she



came round, she was taken to his mother. The mother changed her wet cloth and gave her a piece of cloth, having wide red borders. Gouri in her said 'sari' (cloth) was brought home to her mother and grandmother. During the night Gouri felt labour pain, though it was the eighth month of her pregnancy. No room had been set apart for delivery. So Gouri went with the midwife to a well painted and ornamented room. During the last part of the night, there was profuse bleeding and the midwife swept the blood with a piece of cloth and put it nearby. Anandamoyi was called in. She was greatly disappointed, but strangely enough, she noticed something moving in the piece of cloth. To her delight and glee, she saw a handsome babe with brilliant and shining face. The room, as it were, flashed with the light coming from the babe's body.

In the morning, people flocked in large number to see the new-born child. Anandamayi made suitable gifts and donations to Brahmans, dependents, relations, musicians and innumerable beggars. There was great rejoicing in the house.

## SECOND CHAPTER.

### EARLY LIFE, EDUCATION AND INITIATION

Wordsworth, famous English Poet of high spiritual vision, said, in one of his poems, "The child is the father of the man." This saying of the poet proved entirely true in the life of Nityagopal. He gave indications of his future greatness even when he was a mere child. One day, a serpent coiled round his body and expanded its hood over his face to protect him from the sun's rays, when he was lying on a bed in a lonely room. One another day, a monkey of the Hanuman tribe, took him out of his bed, placed him in its lap and kissed and fondled him in various ways and went to the top of a tree. Anandamayi, out of her presence of mind, placed a bunch of bananas beneath the tree. The monkey came down took the bananas and went away, leaving the child unhurt. On another occasion, Nityagopal was placed on a swinging bed and left alone in the room. Gouri came after a time and found the bed vacant. She naturally cried out and a search was made for the missing child all around. The mother came after a time and found the child lying down on the bed as before.

At the time of Annaprasan or Rice-eating ceremony of Nityagopal, various things such as coin, book, earth, ink-pot, pen made of reed, toys etc. were placed as usual, on a tray and the child was asked to seize and take hold of any of the articles he liked. Nityagopal seized Bhagabat Gita. All the persons assembled there, male and female, were very much pleased and the elderly people predicted that the child, in future, would be spiritually advanced.

According to Hindu Astrological calculation, Nityagopal had pitri-rishta (पितृरिष्टि) or father's mishap. Janamejay Basu was destined to die if he saw his son Nityagopal. Gouri Devi was not aware of this but her mother Anandamayi knew this. Now Gouri came to Calcutta with Anandamayi and stayed in the house of Anandamayi's father. One day she finely dressed Nityagopal and decorated him



with various ornaments and sent him to his father, with a maid-servant. Janmejaya saw the beautiful child and felt very happy (when he was told that the child was his own son). He took the child in his own lap and caressed him with much fondness and styled him as Shejo Babu ( शेजो बाबु ). The maid-servant was handsomely rewarded. She, then, returned with the child to his mother.

Time went on. Janmejaya was attacked with a serious illness. In spite of the best treatment and nursing he expired. The sad news was duly communicated to Panihati and Gouri and Anandamayi wept bitterly. Henceforth, Gouri led the austere life of a high caste Hindu widow and spent most of her time in religious pursuits. Nityagopal was her only solace in life, now. She reared him up with great care and attention.

In due course, Nityagopal was sent to the village school. He had a keen intellect and a splendid memory. He learnt very quickly what was taught in the Pathshala. He excelled in everything. In play and sports, he had no rival. His playmates liked him very much. He was their natural leader. Nityagopal was extremely handsome. The colour of his body resembled that of gold. His limbs were well-proportioned. He had a good physique and was possessed of immense strength. In short, he was a paragon of beauty. All people marked in him something extraordinary.

Gouri did not give her son any animal food. Nityagopal was brought up as a strict vegetarian and Brahmachari. He was taught many stotras or hymes in praise of God. Gouri Devi was the worshipper of Dakshina Kali (दक्षिणाकाली) but she had equal faith in all the Gods and Goddesses of the Hindu Pantheon. When Gouri worshipped, Nityagopal would sit by her and worship in his own way in imitation of his mother. Gouri, one day, made Nityagopal sit like a yogi, with the help of pillows and Nityagopal actually fell into a deep trance. Janmejaya Basu was possessed of immense wealth, but the step-brothers of Nityagopal did not give him his shares of the property. One day, Nityagopal reprimanded the Dewan for not giving him his share of the usufruct of the property, when Dewan



said that he was a minor, Nityagopal gravely told the Dewan that he might give his share to his mother. The Dewan was greatly impressed by the courage and intelligence of the boy and assuaged him and remarked to his subordinate employees that Nityagopal would become a great man in future. Many extraordinary events happened in the life of Nityagopal in his childhood. A devout Baishnaba lived in a small cottage on the bank of Ganga in Panihati and spent his days in jap, meditation (ध्यान) and worship within closed door. One day Nityagopal went to bathe in Ganga with his playmates and companions and they were making all sorts of merriment and mischievous pranks, while bathing. The Baishnaba devotee also went to bathe in Ganga at this hour. Nityagopal tried to annoy him and sprinkled waters of his feet on the body of the Baishnaba. To his utter surprise and astonishment, the Baishnaba saw in Nityagopal the figure of Sri Chaitanya, who was his Istadeb (इष्टदेव) or the desired Deity of his worship. His heart was filled with glee and the eight signs of divine love namely, tears, trembling, standing of hairs on the body etcetera appeared on his person. The devotee looked at the face of Nityagopal with a fixed gaze and drank the spectacle. The devotee Baishnaba took Nityagopal to his cottage and fed and fondled him. Henceforth, Nityagopal became the object of his worship.

We have already said that, on the sukla trayodashi tithi of the month of Jyaistha (ज्यैष्ठेय शुक्ला त्रयोदशी) a great festival is held in Panihati every year to commemorate the grace of Nityanand showered on his favourite devotee Srimat Raghnath Das Goswami. This is known as Danda Mahatsab (दण्ड महोत्सव). One day, on the occasion of this great festival, Nityagopal was roaming in the place with his companions. Pilgrims were coming in hundreds and thousands. Sweet sankirtan was going on, to the accompaniment of khol, karatal and other musical instruments. A devout Baishnaba was coming with dadhi (दधि) chira (चिरा) flattened rice, sweetmeats, bananas and other fruits to offer bhog to Sri Chaitanya and Nityananda. Nityagopal came from behind, leaped over his body and began to eat the intended offer-



ings. The Baishnaba was starttled and felt greatly aggrieved that his desired offerings were thus spoilt. The Baishnaba looked behind. To his greatest delight and wonder, he saw the figure of Sri Chaitanya, emitting soft and mellowed light all around, in the body of the offending boy. The Baishnaba was simply enchanted. His life's dream was fulfilled. One day, Gouri shut up Nityagopal in a lonely room, on account of his boyish pranks. Thus confined in a dark room, Nityagopal began to utter the name of Ram, to ward off evil spirit. Ram and Lakshman did appear, with bows and arrows, and the dark room became lighted. Then appeared Shiba, Durga, Radha and Krishna. The mother of the world, the Goddess Adya Kali, also, appeared, took the boy in her lap and suckled him with nectar of milk from her breast. Nityogopal laughed merrily with joy. Anandamayi heard him laughing, opened the door and entered the room. Just then and there, all the Gods and Goddesses suddenly disappeared. When asked as to why he laughed, Nityagopal related everything to his grandmother. She shed tears of joy and kissed Nityagopal again and again. Later in life Nityagopal related this story to his disciples at Hugli Asram and fell into deep trance. The colour of his body was changed and this was noticed by the disciples.

The woman who acted as midwife at the time of this birth was a Handi ( हण्डी ) by caste and an untouchable, according to the social rules of the time. So she could not feed Nityagopal with her own hand, though it was her heart's desire to do so. The woman had no children of her own and she loved Nityagopal with all her heart like a mother. One day, she cooked her poor food and was about to take her meal when all on a sudden, Nityagopal came and again and again, asked her to feed him, saying that he was very hungry. The woman's heart was filled with mother's affection. She took him in her lap and fed the boy with cooked rice and vegetables with her own hand. The impossible became possible with Nityagopal's grace. The woman's desire was fulfilled and her joy knew no bounds.

Time passed on. Gouri Debi was attacked with fatal disease. In spite of the best treatment and nursing, she



succumbed. Mother Goddess Kali appeared to her, at the time of her death, so she told Nityagopal. Her body was carried to the burying ground, while a party of singers made Harisankirtan and accompanied the party of corpse-bearers. The funeral pyre was made of sandal wood and ghee (clarified butter). Harisankirtan went on, till the body was fully consumed. After cremation, the place of burning was washed with Ganga water. While this washing was going on, a strange event happened. All the persons present heard divine music of Harisankirtan to the accompaniment of khol, karatal (cymbals) bell etc. just on the place of cremation. All the people loved and respected Gouri. This incident greatly enhanced their regard for Gouri and her superhuman qualities. Nityagopal was in his eighth year when his mother died.

Anandamayi had six daughters including Gouri, mother of Nityagopal. Out of the remaining five, two were childless, and the remaining three and their sons and the husbands of two of the daughters, had much to do with Nityagopal. We give a geneological table below:

## ANANDAMAYI

*Husband*—Sitanath Ghosh.

*Son*—Nabin Chandra Ghosh or Krishna.

*Six Daughters*, namely:—

1. Gouri, mother of Nityagopal.
2. Tulsirani, mother of Ram Chandra Datta.
3. Bimala—childless.
4. Shyam Sundari or Kamal Kamini (कमलकामिनी) wife of Bhuban Mohan Mitra and mother of Manomohan Mitra.
5. Kailash Kamini wife of Rajendralal Mitra and mother of Khagendralal Mitra.
6. Kalikumari—childless.

After the sraddha ceremony of his mother, Nityagopal left the Panihati House for good and came to Calcutta with his grandmother Anandamayi. He, now, lived in the house



of Rajendralal Mitra, a son-in-law of Anandamayi. He was admitted into the General Assembly's Institution and made rapid progress in his study. Nityogopal was very introspective and spent his leisure hours in deep meditation.

The step brothers of Nityagopal deprived him of his paternal properties. Rajendralal Mitra, and Bhuban Mohan Mitra, another son-in-law of Anandamayi, looked after his properties and instituted law suits, whenever necessary. Owing to various adverse circumstances, Nityagopal had to give up school. But he did not abstain from study. He was a voracious reader. He read western philosophy and literature with deep attention. He read many sanskrit and Bengali Treatises. He spent whole night in reading, when he liked to do so. He was so much engrossed in his study that the whole night passed without his knowing. When the rays of sun entered through the window, he could understand that the night was over. He told this to his disciples later, in Hugli Asram.

Nityagopal acquired much proficiency in composing Bengali prose and poetry. Some of his Bengali prose and poetical works are finest specimens of Bengali literature. More than twenty-five books have been printed and published. Heaps of his manuscripts in Bengali have been placed in a metal box and kept in a portion of his Samadhi vedi i.e. on the masonry structure erected over the place of his burial in Mahanirban Math, Calcutta.

When at Varanasi (Kashi), Nityogopal read Sanskrit Grammar named Kalap Byakaran (कलाप व्याकरण) and Kumar Sambhab, a famous poem of Kalidas, with Harihar Bidyaratna. Sankar Shastri taught him Rigveda (ऋग्वेद) Samveda (सामवेद) Eighteen purans and Srimad Bhagabat. He studied Vedanta Philosophy (वेदान्तदर्शन) for two years with Priyanath Vedantabagish. He, also, read 194 (one hundred and ninety-four) Tantras, in other places.

When in Calcutta, Nityagopal heard the recital of Grantha Saheb (ग्रन्थसाहेब) Japji (जेपजी) and Jiban Sakshi (जीवनसाक्षी) from a Sikh Sardar of Fort William named Natha Singh Havildar. He heard 'Koran' from a Maulavi in a Masjid of Fauzdari Balakhana.



Rajendralal Mitra and Bhuban Mohan Mitra held high posts under British Government and were well-to-do and influential persons. When Nityagopal was in his thirteenth year, Bhuban Mohan Mitra, who then served in Dacca, secured for Nityagopal, a Government post, namely, the post of a Cashier on a monthly salary of Rs. 30/- and a monthly allowance of Rs. 20/-. Thus Rupees 50 (fifty) was the consolidated amount. Nityagopal worked with remarkable ability and discharged his duties to the entire satisfaction of the higher authorities.

Here two incidents happened, which showed his remarkable physical strength, -mental vigour and courage. One day, Nityagopal was returning home from his office. He had cash money with him. A ferocious robber followed him. When Nityagopal came to a solitary place near a canal, he was attacked by the robber. Nityagopal snatched away his lathi (club) and inflicted severe blows on him with his fist. The robber was completely over powered and prayed for mercy. Nityagopal nursed him and came home. The next day, the robber came to Nityagopal and eulogised him for his superhuman strength. He said that the fist blows of Nityagopal seemed to him like the blows of iron, they were so terrible. The robber said that he had not seen such a strong and robust man before. He called Nityagopal "dost" (friend), he would behave with Nityagopal like a "dost" or friend.

The second incident was as follows: One day, some British soldiers entered his house and the ladies were frightened. Nityagopal who was then cooking came out with a piece of burning fuel and threatened the soldiers in a menacing attitude. His eyes looked like the balls of fire. The soldiers were terrified and left the place in no time.

Nityagopal, also served at Faridpur now in East Pakistan, formerly in undivided Bengal, as a Government Employee.

We have already said that Nityagopal was deeply devotional and meditative. He spent most of his time in religious pursuits. While in Calcutta, Nityagopal one day,



was going to Kalighat. When he went to temple of Trikonewar ( त्रिकोणेश्वर ) he saw a yogee in deep trance, sitting on the western side of Trikonewar Temple. Light emanated from his head and illuminated the place. Heaps of ash surrounded him. He had a fine, brilliant and huge body. Matted hair covered his head and shoulder. Nityagopal was struck with wonder and looked steadfastly at him. When he was roused from his trance the monk asked Nityagopal to bathe in the holy waters of Ganga and come to him. Nityagopal did accordingly. The monk, now, initiated him into sanyas and invested him with cloth of gairik ( गैरिक ) or ochre colour. Nityagopal, however, prayed to his Guru to give him permission to wear "gairik" cloth or the cloth of a householder, according to his own choice. This permission was granted. After initiating Nityagopal, his Guru christened him "Jnanananda Abadhoot" and said that he was his last disciple and he would have to do much work in the spiritual field, for his sake.

The monk who initiated Nityagopal was Paramhangsa-charya Srimat Brahmananda Swami Maharaj ( परमहंसाचार्य श्रीमद्ब्रह्मानन्दस्वामीमहाराज ) We shall speak of him later on.

Nityagopal came to Dacca. He did not like to work any longer. He gave up his post and returned to Calcutta. He now, began his sadhana (साधना) in right earnest. Already in his earlier days, he subjected himself to some physical disciplines. He put on torn cloths or clothe of inferior type, slept on hard bed, or on a mat on the floor. He practised walking long distances on foot. He was the son of a rich family and could live the life of luxury, if he liked. But he did not do so.

The first duty of a sanyasi after initiation is to lead the life of a Paribrajak or itinerant religious mendicant. Before starting as a Paribrajak, Nityagopal went to the Temple of Goddess Kali at Kalighat and mysteriously obtained the blessings of the Mother Goddess. He travelled in the east, south, west and north of India and saw most of the important places of pilgrimage. He walked mostly on foot. He had strange and mysterious experiences on the way. He saw many superhuman beings and monks and hermits of

the highest spiritual status. After long wanderings of several years he came to Varanasi and met his loving and beloved Grand Mother Anandamayi, who was living there with Prasannamayi who was the wife of Gouri Debi's distant cousin brother and as such, she was maternal aunt मातुलणी of Nityagopal. Anandamayi and Prasannamayi were very glad to have Nityagopal in their midst. Nityagopal was lodged in a secluded room in their house and went on with his spiritual practices. We shall speak of it, later on.



### THIRD CHAPTER

#### THE CAUSES OF NITYAGOPAL'S DESCENT

The nineteenth century was an epoch-making period in the history of modern Bengal, nay, the whole of India. The introduction of British rule and their system of education brought about remarkable changes in the life of Bengal. Though the people progressed and were benefitted in various ways, one great evil crept into their life. The people lost faith in their ancient culture and tradition. They tabooed every thing Hindu. Many educated Hindus were thoroughly anglicised and became converted to Christianity. Ram Mohan Roy made his advent in this period. He was a great man and had universal outlook of life. He had a versatile genius and was a great scholar. He revived the ancient Hindu scriptures and showed that the Vedas and their auxiliary sciences namely the Vedangas, the Darshanas, Tantras and other religious books contain the highest religious truths. Ram Mohan Roy was, in one sense, the maker of modern Bengal. Ram Mohan Roy was chiefly instrumental in putting a check to the conversion of educated Bengalis to Christianity. By bringing back the Hindu scriptures, he infused a new life in modern Hinduism and brought about a great renaissance.

Bengal produced many great men in this period. Some names are given below: Bankim Chandra Chatterjee, Ishwar Chandra Vidyasagar, Brajendra Nath Seal, Devendra Nath Thakur, Keshab Chandra Sen, Dwijendra Nath Thakur, Abanindra Nath Thakur, Bijay Krishna Goswami, Shibnath Shastri, Surendra Nath Banerjee, Ananda Mohan Basu, Ramtanu Lahiri, Rajnarayan Basu, Ramesh Chandra Datta, Akshay Kumar Datta, Iswar Chandra Gupta, Michael Madhusudhan Datta, Hem Chandra Bandyopadhyay, Nabin Chandra Sen, Ramananda Chatterjee, Taranath Tarka Vachaspati, Srikrishna Prasanna Sen, Ramdas Sen, Rajkrishna Mukhopadhyay, Dinabandhu Mitra, Akshay Kumar



Sarkar, Dwarka Nath Vidyabhusan, Narendra Nath Datta, Hirendra Nath Datta and a host of other celebrities.

Brahma Samaj was established in three different categories namely, Adi Brahma Samaj, Nababidhan Brahma Samaj and Sadharan Brahma Samaj. There was a corresponding movement in the Hindu society. There was all-round progress in Bengal, now. Upanishadic knowledge was revived. Status of women was raised. Female education and education for all classes of people were introduced and made available. There was freedom of thought and inquiry.

Brahma Samaj did yeomen's service to the people. Emancipation of women is a splendid service of the Brahma Samaj. All the doors of learning were opened to women. Reforms were introduced in all the departments of life. Many educated people joined Brahma Samaj and loved its ideal. People who got liberal education in the earlier days, were converted to Christianity; now, the educated people turned to Brahma Samaj and became its members.

Bijay Krishna Goswami played a great part in this juncture. He was tenth in descent from Prabhapada Advaitacharya Goswami of Santipur. Bijay Krishna's father was a great Sanskrit scholar and well versed in Srimat Bhagabat and observed the rules of domestic and social life very punctiliously and with extreme rigidity. He went to Puri to see Jagannath, with great austerity by bowing down on earth at full length, each time, till he reached Puri from Santipur. One day, Jagannath appeared to him and told him that He would be born as his son. He was delighted and returned homeward next day.

Here at Santipur, a strange incident happened. His wife Swarnamayi Debi went to see Shyamsundar, the presiding Deity of the family, on Rash Poornima Day. When she was returning a flash of light came from the body of Shyamsundar, took the form of a brilliant child, caught hold of the skirt of her cloth and accompanied her to some distance and disappeared. She startled with fear. That night she dreamt that a child came to her and said "mamma I have come to you". She conceived that night.



After conception, she saw strange sights and had divine visions, when lying on her bed, she would see the child coming out of her womb and lying by her side. The whole room would be illumined by the light of his body. When walking, she would feel that some one with "nupur" (नूपुर) (a musical instrument used as an ornament for the feet) on his feet, seized the skirt of her cloth and followed her. She always felt afraid at this. Now and then, her room was filled with sweet, heavenly scent. She could not understand why all these things happened. Being afraid, she would speak of all these happenings to her husband who would assuage her, saying that an extraordinary son has come to her and such things would happen. Her husband instructed her not to speak of these things to others, but she could not restrain her tongue.

Bijay Krishna was born on 19th Sraban 1248 B.S. It was the day of Jhulan Poornima (झलन पूर्णिमा). Shyamsundar, the presiding Deity of the family, played mysteriously and miraculously with Bijay Krishna, in his early childhood. Bijay loved Shyamsundar and Shyamsundar loved Bijay. Why in early childhood, Bijay was the recipient of Shyamsundar's love and blessings, throughout his life, even when he was a member and worker of the Brahma Samaj. It would not be an exaggeration to say that his whole life was guided by Shyamsundar.

Bijay Krishna was a staunch devotee from his early childhood. He had many sterling qualities. He was supremely truthful. Love of truth was the keynote of his life. He led a strictly moral life. He was very kind, benevolent and charitable. He loved all people and all people loved him. He was a born leader.

When Bijay Krishna was in his fifth year, his Vidya-rambha (विद्यारम्भ) ceremony was performed and he was admitted into the village School i.e. Pathsala. In his ninth year, he was invested with the sacred thread. After the upanayan ceremony was over, his mother initiated him and gave him 'mantra' (मन्त्र) according to the family custom, in the presence of a famous Goswami sadhak and a great sanskrit scholar, who thus became his upa-guru (उपागुरु)



Bijay Krishna, now, entered a Chatuspathi or 'Tol' (seat of sanskrit learning) and learnt sanskrit Grammar, Sankhya Darsan and Vedanta. He became proficient in Vedanta Darsan and mastered all its secret principles. At the age of eighteen, he went to Calcutta and got admission in the Sanskrit College. Later, he joined the Calcutta Medical College. Bijay Krishna had a keen intellect and wonderful memory. Whenever he read, he read with deep attention and learnt everything quickly.

When Bijay Krishna was a student of the Sanskrit College, he was married. His wife Yogamaya was then six years old. She was an ideal wife. Later in life, she stood by her husband in all his trials and tribulations. Bijay Krishna joined the Brahma Samaj and worked with zeal and enthusiasm. Shibnath Shastri, Ramkumar Vidyaratna, Aghore Nath Gupta were, among others, his chief colleagues. He had great regard for Keshab Chandra Sen, but for the sake of truth and his principles, deserted him later.

Bijay Krishna became a Preacher(प्रचारक) and travelled from place to place to preach Brahma-dharma. He experienced great difficulties, now and then. At times, he had to eat soft clay and drink water only, to appease his hunger and quench his thirst.

At Akashganga hill, at Gaya Srimat Brahmananda Swami Maharaj of Manas Sarobar, initiated Bijay Krishna and gave him Brahma mantra(ब्रह्ममन्त्र). Bijay Krishna, for a time, lived there and performed his spiritual practices. Srimat Baba Gambhira Nath was, then, doing his sadhana, at Kapiladhara in Brahmayoni Hill. Bijay Krishna some times, went there and met him, when he was singing his 'bhajan', to the accompaniment of Setar (सितार). It was Bijay Krishna Goswami who made known to the people of Bengal, the names of Yogiraj Srimat Gambhira Nath Baba and Srimat Bholananda Giri Maharaj. On more occasions than one, Nityagopal met Bijay Krishna at Dakhineswar. He had great love and regard for Bijay Krishna. When Bijay Krishna Goswami was in Brahma Samaj and addressed a meeting from the pulpit of Brahma-mandir Nityagopal heard him, one day. Bijay Krishna made



some unfavourable statements about Krishna. Nityagopal was sorely mortified and prayed fervently to God that such a great scion of the Goswami family of Santipur as Bijay Krishna, might change and glorify Krishna with his own tongue, in the same way as he had vilified Him to-day. Nityagopal lived to see his prayer fulfilled. We have already stated how Shyamsundar, the family Deity of Bijay Krishna, brought him back to Hindu fold and made him a pillar of Hindu social structure. When Bejoy Krishna asked Shyamsundar why He had taken him to Brahma Samaj and brought him back to Hinduism, Shyamsundar, replied that it was his wish to do so. Just as a master architect breaks a building and builds a new one in its place, so Shyamsundar broke Bijay and rebuilt to make him more glorious and beautiful.

Bijay Krishna, now, began to make disciples. A large number of Bengalis who were highly educated and held eminent position in society, had followed Bijay Krishna, when he was in Brahma Samaj. They now approached Bijay Krishna for 'sadhan' (साधन) and became his intimate disciples.

Bijay Krishna cast off his mortal body in 1306 B.S. 1821 Sakabda—Krishna Dwadashi Tithi, of the month of Baisakh. Thus in brief, is the life story of Bijay Krishna Goswami.

When Brahma Samaj was engaged in preaching their own tenets, the Hindus did not sit idle. They had their own preachers. Sri Srikrishna Prasanna Sen was a great Hindu preacher. He was a powerful and brilliant speaker in Bengali and Hindi. He held undisputed sway in Northern India from Punjab to Chittagong. Wherever he went and addressed public meetings, people listened to him with joy and admiration. Of him, it may truly be said that he came, he saw, he conquered. Shashadhar Tarka Churamani was a renowned preacher of Hinduism in his own way and did excellent work in Bengal. Shib Chandra Vidyarnaba, of Kumarkhali, Kalibar Vedantabagish and other notable speakers, also, did good work.. Ishwar Chandra Vidyasagar, Bankim Chandra Chatterji, Brajendra Nath Seal and a host

of others worked in their own field. Nineteenth century was, thus, a dynamic period in the history of Bengal. It was in this period that two great Incarnations or Avatars made their advent in Bengal. One was Srimat Ramkrishna Paramhangsa Deb and the other was Yogachary Srimat Jnanananda Abadhoot i.e. Nityagopal. Ramkrishna Paramhangsa is considered by his lovers and followers as the greatest Avatar of the age and his teachings have been conveyed to the farthest corners of the globe by the Ramkrishna Mission. Jnanananda Abadhoot is a hidden Avatar whom Ram Krishna Paramhangsa called as Sankar (शङ्कर) Narayana. Sri Krishna (किशोरीर बंधूया) Chaitanya, and characterised him by such other epithets.



## FOURTH CHAPTER

### STAY IN VARANASI, NABADWIP, CALCUTTA & OTHER PLACES.

We have already said that Nityagopal came to Varanasi after his itinerary and was engaged in 'sadhana' (spiritual practices). Nityagopal became master of Ashtanga yoga and performed spiritual practices of all the sects of Hindu such as Shaiba, Shakta, Baishnaba, Saura and Ganapatya.

Nityagopal's 'sadhana' at different places and at different times was very rigid and austere. At times, he abstained from taking food and drank the juice of Durba grass (दूर्वा) or Amalaki leaves (आमलकी) (myrobalan). At times, he ate small quantity of soft clay only and drank water. He would not use warm cloth in winter. He was very sparing in wearing cloth. He sometimes performed his penances in deep waters. This reminds us of the story of Shawbhari Rishi (शौभरि ऋषि) who plunged himself in the deep waters of river Yamuna and performed 'tapasya' there. The story is beautifully and pathetically told in Bishnu Puran and other Puranas. In younger days, we considered it was a mythical story, but, now, after coming in contact with Nityagopal who plunged himself in deep waters and carried on his spiritual practices there, we are convinced that the story of Shaubhari Rishi is true. One day, a devout Brahma gentleman who had heard of Nityagopal's 'sadhana' in deep waters, went to see him, in the company of some of his disciples. He was charmed by his handsome and godly appearance. Nityagopal gave discourses on God and spiritual life. He fell into trance, every now and then, while giving such discourses. Nityagopal behaved with the Brahma visitor with kindness, grace and dignity. He was simply enchanted and felt supremely happy. When he was returning with his companions, he told them on the way that they had informed him of his penances in deep waters, but he was convinced and actually found that Nityagopal was perpetually immersed in the ocean of Brahmananda or Bliss of Brahman.



During his itinerary of pilgrimage Nityagopal initiated many seekers after truth, of different grades. Some of the disciples of high spiritual status went to the Himalayas and settled there. Nityagopal said to his disciples at a later date, that they would not come back from Himalayas.

Persons longing for spiritual life were gradually coming to Nityagopal and they were initiated and accepted as disciples by him. They included persons, high and low, educated and uneducated, rich and poor. They came from all strata of society. The Mohammadens also, were recipients of his mercy and grace. Men and women were initiated without distinction. Nityagopal did not initiate any one and every one. He was discriminative in this respect. Persons who were connected with him in previous lives, were drawn to him in proper time and accepted and initiated as disciples.

An old gentleman who was a renowned antiquarian of his day was a disciple of Nityagopal. He, once, asked his spiritual master, if, among his disciples, there were any persons who were "Nityasiddhas" i.e. eternally free spiritually, or Jibanmuktas i.e. persons liberated while retaining the body.

Nityagopal said in reply 'yes', undoubtedly. Some persons are eternally free spiritually. Some were liberated in previous lives, though, now, living in the body. Some persons are like mangoes ripe within, but green outside.

Nityagopal chiefly resided in three places namely, Calcutta, Nabadwip and Varanasi. His Asram at Nabadwip is known as Nabadwip Abadhoot Asram. At first, Nityagopal lived in rented houses, but at last, his Asram was built on his own land in Nabadwip.

Nityagopal's 'lila' at Nabadwip is very sweet and enchanting. A large number of most intimate and loving beloved disciples gathered round him and tasted the sweets of his 'lila'. They included very learned scholars of the Goswami family and their relations. There were many high caste Brahmans, not only learned but very devout and pious, who were the recipients of his mercy and grace. Many high born Kayastha of exemplary piety and devotion, were the



close associates of his Nabadwip 'lila'. A high caste and respectable Vaidya Zamindar of Nabadwip, his wife and sons were fortunate enough to be accepted as his beloved and loving disciples. A near relative of this family, a girl, had mystic experience of ecstatic devotion for Nityagopal and was initiated by him. A disciple of Nityagopal, whose caste appellation is Biswas, acquired a high status in spiritual life and got what is called "dibyonmad" (दिव्योन्माद) i.e. maddening love for God. A young devotee who was possessed by divine love and roamed for years in an inspired state was a 'modak' i.e. professional confectioner by caste. All the members of his family, his wife and children, were loving devotees of Nityagopal.

A harijan, who was a fisherman by caste, and his wife, were initiated by Nityagopal and got his special grace. When Nityagopal left Nabadwip for good and went to Hugli to live there for the rest of his life this fisherman disciple wept bitterly and said that he a poor fisherman of Nabadwip, would not be able to go to Hugli and see him. Nityagopal gave him a boon and said that whenever he wished to see Nityagopal, he would see him from his own residence in Nabadwip.

Another harijan, also a fisherman lived near Nabadwip outside the town. Nityagopal showed himself to this disciple in his own house even when he lived in his own Asram at Nabadwip. This Fisherman and his wife also were very lucky. Mercy and grace of Nityagopal fell equally on high and low, learned and illiterate, rich and poor.

The devotees of Nabadwip, male and female, enjoyed the company of Nityagopal to their heart's content. At the Asram, Nityagopal gave sweet discourses, sweeter than the honey and enlivening as the nectar. At times, there was kirtan and singing of religious songs which captivated all and made them forget themselves. At times, Nityagopal would go out with his disciples and lovers and roam in various parts of the town and suburbs. At times, he would go out and make excursions on Ganga with his disciples. Sometimes, there would be picnic parties here and there, in Nabadwip and the neighbouring places. During all these



occasions, the joy of the disciples knew no bounds. They enjoyed the bliss of Golak on this terrestrial and mundane earth. When Nityagopal was in Nabadwip and his loving and beloved disciples enjoyed his company they all felt supreme bliss. They all felt their birth and life fruitful and efficacious. We shall give two illustrations.

One day, there was whole night kirtan at Nabadwip Asram. Nityagopal started with his disciples for Vidyanagar in the early morning. Vidyanagar is the place where Gangadas Bhattacharya lived and had his 'Tol' of Chatuspathi'. Sri Chaitanya Mahaprabhu read here and took his lessons from Gangadas Bhattacharya, on Sanskrit Grammar and other branches of Sanskrit learning. There is a masonry structure on the place where Sri Chaitanya Mahaprabhu was taught. When Nityagopal and his disciples arrived here, Nityagopal sat down and fell into a trance. There was no sign of his returning to normal consciousness. So the disciples made kirtan. At about 11 A.M., Nityagopal regained his consciousness. He and his disciples then went to the temple of Gaur-Nitai. From thence, they went to the house of a milkman who was a pious devotee. He and his wife who were very old, served and fed Nityagopal. They received his grace and their life's desire was fulfilled.

Nityagopal, then, went to Bhatsala with his disciples. This village was the birthplace and former abode of a very intimate and loving disciple of Nityagopal. There was a temple of Shiba known as Panchanantala in this village where the said loving and beloved disciples of Nityagopal performed his spiritual practices, in his early days. A Brahman widow who was very pious and devoted, lived, in this village, near the vacant house of the aforesaid disciples. The devout woman entertained Nityagopal and his disciples and fed them. She actually worshipped Nityagopal and got his unstinted grace. She felt her birth and life fruitful and blessed. Next day, Nityagopal returned with all his disciples to Nabadwip. In the evening, he and his devotees reached Muchipara i.e. the Cobblers' quarters and heard Harisankirtan in a cobbler's house. This cobbler was a renowned devotee and made kirtan with the members



of his family. Nityagopal entered his house and spent some-time in hearing kirtan. He embraced the cobbler and showered his choicest blessings on him. The cobbler became a disciple of Nityagopal.

During this trip, the disciples of Nityagopal enjoyed the sweets of his company in various ways. There was kirtan everywhere. He granted boons to his disciples. At Bidyanagar, Nityagopal showed a miracle. With a single pair of "sandesh" i.e. sweetmeat (सन्देश) Nityagopal fed his associates to their heart's content.

Another day, Nityagopal went with his beloved disciples to Mayapur to see the tomb of Chand Kazi. A boat had been hired. The party started in the morning. Some of the most intimate, loving and beloved disciples of Nityagopal accompanied him. Among them two were women devotees. Devotional songs and Hari Sankirtan went on the boat. Every one was filled with ecstatic emotion and feeling. The boat duly reached the ghat of Mayapur. Nityagopal got down from the boat with the devotees and set his feet on the shore. They all began to walk, to and fro. At one place, Nityagopal in a state of trance, cried out in a terrible voice. "Here the khöl (mridanga) is broken, here the khol is broken" and began to dance vigorously and said in a grave, deep voice "Kazi mama (uncle kazi) I will beat you." After some time of manly dancing Nityagopal returned to normal state.

Nityagopal, with his devotees, walked from place to place very happily and delightfully. At times, he fell into a deep and profound trance which is known in yoga-shastra as Nirbikalpa samadhi (निर्विकल्प समाधि). His followers, also, fell into trance and felt the attitude. Near the holy Tomb of Chand Kazi, there was a big flower tree, the branches of which spread over nearly 2 cottas of land. This flower is called 'Golok Champa or Golachi' and smells sweet. The party, at last, came to the Tomb. Nityagopal fell into a trance; some of the devotees were obsessed by "bhava samadhi (भाव समाधि)". Some were shouting "Haribol Haribol". A strange incident happened now. Heaps and heaps of flowers began to fall down from the Golak Champa tree.



In the mean time, a party of kirtan singers came and sang devotional songs and kirtan. Crowds of people, both Hindus and Mohammadans, assembled and joined the kirtan. A descendent of Chand Kazi who was an Honorary Magistrate of Krishnanagar and a pious and devout man, supplied green coconuts in large number and entertained the devotees. It may be mentioned, in passing, that Chand Kazi became a follower of Sri Chaitanya, in His day.

Nityagopal and his devotees then, returned to Nabadwip.

A respectable Goswami Brahman of Nabadwip was already initiated by Nityagopal and then given sanyas. He had read Sanskrit Darsan in Varanasi and acquired the title of Churamani (चूड़ामणि) in his branch of Philosophy. His eldest brother did not like his going to Nityagopal. He went to Nityagopal to express his displeasure. When he reached the Asram, a strange event happened. He heard humming sound like that of bees and fell into Bhramari samadhi (भ्रमरी समाधि). He was, afterwards, initiated by Nityagopal and obtained his special grace and rose to high stature in spiritual life. He composed many devotional songs which are sang even now, in the Mahanirban Math.

Nityagopal, now, lived in Calcutta. He dwelt in the house of Ramchandra Datta who was a renowned Professor of Chemistry in the Calcutta Medical College, at the time, and was a well-known member and promoter of the science association. Ramchandra Datta was a cousin (mother's sister's son) of Nityagopal. Manmohan Mitra was another such cousin being the son of another sister of his mother. Both of them dearly loved Nityagopal and Nityagopal loved them equally well. They did not know that Nityagopal was spiritually so great. Nityagopal, also, lived occasionally in Manmohan Mitra's house.

A number of devoted followers and disciples gathered round Nityagopal and every day, sang religious songs and made kirtana (कीर्तन) to the accompaniment of khol, karatal (cymbals) and other musical instruments. Nityagopal danced merrily and beautifully in kirtan. Sometimes, he danced like a girl possessed of divine love softly and sweetly. This is what is called lasya nritya (लास्य नृत्य). Sometimes he



danced vigorously and manfully. This is what is called "tandaba nritya" (ताण्डव नृत्य) Nityagopal created a spiritual atmosphere and infused a new life, among the people. Men and women followed him in large number, and became his disciples. Some women disciples acquired high status in spiritual life.

## FIFTH CHAPTER

NITYAGOPAL AT DAKSHINESHWAR, MEETING WITH  
RAMKRISHNA PARAMHANGSA.

Nityagopal went to Dakshineshwar, for the first time, with Ram Chandra Datta and Manmohan Mitra. He stayed with Paramhangsa Deb for sometime. Both Ramkrishna and Nityagopal were pleased to see each other. Ramkrishna Paramhangsa Deb told Ramchandra and Manmohan that Nityagopal was full of substance and worth in his inner nature, but outwardly he looked like a mango green outside but ripe within. (वर्णचोरा आम) Ramkrishna liked him for this hidden nature of his.

Nityagopal went to Dakshineshwar whenever he wished and met Ramkrishna. Both felt happy when they met. Sometimes they spoke in a language which was not intelligible to others and, thus, they mutually expressed their ideas and sentiments. Persons present would call it divine language (देवभाषा) Ramkrishna was loud in his praise of Nityagopal and keenly desired to extol him in presence of his devoted companions, but Nityagopal felt very shy and reluctant. Paramhangsha Deb had to stop saying that, unless he stopped praising Nityagopal, he would give up his body, just then and there.

Nityagopal kept his spirituality hidden by all means. In spite of it, some very wonderful and startling statements were made by Paramhangsa Deb about Nityagopal. Ramkrishna, once, addressed Nityagopal and said "Nitya, thou, also, hast come now. I, too, have come" (नित्य ! एवार तुइओ एसेछिस. आमिओ एसेछि) The devotees of Paramhangsa Deb who were present at the time, were very much impressed on hearing this and were attracted to Nityagopal who had fallen to a deep trance. Some of the devotees of Paramhangsa Deb interpreted this saying of Ramkrishna as meaning that both Ramkrishna and Nityagopal belonged to the same transcendental 'loka' (अप्राकृत लोक) and came down as Avatars or Incarnations for the welfare of humanity.



Paramhangsa Deb told his disciples that Nitya's condition was that of a Paramhangsa (परमहंस) and his spiritual status was so very high that he could restrain himself and keep his wearing apparel intact, without letting it down.

Paramhangsa Deb called Nityagopal, by various epithets. Sometimes he called him as "Swayambhu" (स्वयम्भु) sometimes as "Shankar" (शङ्कर) sometimes as "Abadhoot" (अवधूत) sometimes as "Nitya Paramhangsa" (नित्य परमहंस) sometimes as Nitya hangsa (नित्यहंस) and various similar appellations.

Ram Chandra Datta, cousin of Nityagopal was an intimate lover-devotee of Ramkrishna Paramhangsa. One Baisakhi Poornimal Day, in which the festival of Phul Dol Yatra (फुलदोल यात्रा) of Sri Krishna is celebrated, Ram Chandra invited Ramkrishna to his house. Arrangement was made for kirtan (कीर्तन) to the accompaniment of suitable musical instruments. Nityagopal was then living in the house of Ram Chandra Datta. When kirtan commenced, both Ramkrishna and Nityagopal appeared on the courtyard of kirtan (कीर्तन प्राङ्गण) and danced wonderfully, to the great joy of all present. Both of them fell into trance. After some time, Ramkrishna stood still and, with a fixed gaze looked at Nityagopal and was delighted with his "lasya nritya". (लास्य नृत्य) state of trance. Ramkrishna pointed his finger towards Nityagopal and cried out, "Look here, here is the lover and the beloved of kisorī (ऐ बाखू किशोरीर बँधया). All the persons assembled there, heard these words glorifying Nityagopal and in their ecstasy, shouted "Hari Hari".

On another festive occasion Ramkrishna and Nityagopal both came to the house of Balaram Basu of Baghbazar in Calcutta. Balaram was a great devotee and was possessed of immense wealth. Arrangement was made for kirtan. Khol, kartal (Cymbals) and other musical instruments were being played upon and sweet religious songs were being sung. Ramkrishna and Nityagopal danced in divine love and captivated the heart of all. Nityagopal was inspired by the love of Gauranga and danced like Sri Chaitanya. All the persons present were possessed by ecstatic love. Ramkrishna



shouted to them all and said "Look here, here is Chaitanya". The assembled people, at the sight of Nityagopal, thought and felt that their life was fruitful, and filled the sky with the shouts of "Haribol". Ramkrishna and Nityagopal were, then treated to Prasadi Bhog (प्रसादी भोग) i.e. food of grace and went to their respective places.

Ramkrishna loved Nityagopal. At times, when Nityagopal went to Dakshineshwar, Ramkrishna fed him with his own 'hand'. On one occasion, Sarada Devi fed Nityagopal with her own hand, under the direction of Paramhangsa Deb. Ramkrishna glorified Nityagopal and lauded him to the skies and eulogised Sarada Debi for feeding him with her own hand.

Nityagopal, also, had unbounded love for Ramkrishna. The disciples and admirers of Ramkrishna, who loved him dearly and were on most intimate terms with him, had high regard for Nityagopal. We shall illustrate this by citing some examples. Girish Chandra Ghosh, the great dramatist, poet and actor, was a disciple of Ramkrishna. His younger brother Atul Chandra Ghosh, an advocate of the Calcutta High Court, an elder sister of Girish Chandra Ghosh, whom he used to call Na-didi, (नदिदि) Surendra Nath Ghosh popularly known as Dani Babu, son of Girish Chandra Ghosh and a renowned dramatic performer (actor), were all of them, disciples of Nityagopal. Satish Chandra Chakravarty, M.B., brother of Swami Saradananda, a well-known sanyasi, disciple of Ramkrishna was a disciple of Nityagopal. Hariharananda Brahmachari of austere spiritual practices, a disciple of Nityagopal was a nephew (sister's son) of the afore-said Satish Chandra Chakraborty, M.B., Bhai Bhupati (भाई भूपति) who was of a high spiritual stature, was an intimate disciple of Ramkrishna, but he looked upon Nityagopal as his Istadeba (इष्टदेव) or the desired Deity of his sadhana. He himself said so. There are many such instances. I refrain from citing them, to avoid lengthiness.

Ram Chandra Datta and Manmohan Mitra were staunch devotees and lovers of Ramkrishna, but, at the same time, entertained highest regard for Nityagopal. Paramhangsa Deb



once told Ram Chandra Datta to serve and adore Nityagopal like "Narayana" (नारायण)

One day, Nityagopal came to Dakshineshwar and went to the temple of Bhavatarini, Markandaya Chandi (मार्कण्डेय चण्डी) or Durga Saptashati was being read then. Nityagopal was obsessed by Goddess Chandi and began to dance vigorously in the Natmandir. Blood gushed out of his mouth. Nityagopal danced terribly like the Goddess Chandi. The reciter of Markandeya Chandi stopped his reading, out of fear. Ramkrishna Paramhangsa Deb was, then in Calcutta. He was sent for and came. He saw the condition of Nityagopal and rebuked the reader of Chandi for having stoppled his reading. He asked him to go on with his reading. This he did and Nityagopal went on dancing. In due course Nityagopal regained his normal consciousness.

One day, Nityagopal was going to Dakshineshwar in midday during summer. He was in trance. He walked from Calcutta. He was not conscious as to which way to go. A little girl of supreme beauty, having the colour of dark cloud, appeared before him and guided him on the way. When Nityagopal reached the temple of Dakshineshwar, the mysterious girl suddenly disappeared. Who was this dark coloured mystic girl of sublime beauty and grace?

## SIXTH CHAPTER

## THE GENESIS OF "SIDDHANTA DARSHAN" &amp; "JATI DARPAN"

Nityagopal is, now, in Varanasi. A person named Satyananda calling himself a Monist (अद्वैतवादी) and Paramhangsa (परमहंस) was denouncing Dvaitabad (द्वैतवाद) and Image worship, for a certain length of time, and held meetings and delivered lectures in support of his allegations, in Varanasi. He was a skilled dialectician. No one ventured to stand before him and refute his arguments.

One day, a large meeting was held and Satyananda went so far as to say that the Image of Annapurna should be removed from the temple and drowned in Ganga. The people who attended the meeting were sorely afflicted and thought themselves helpless. Suddenly, Nityagopal appeared on the scene and stood in the meeting. His handsome appearance, brilliant face and firm and resolute look kindled rays of hope among the audience and infused new life in them. Satyananda looked at the glorious figure of Nityagopal and was taken aback. Satyananda addressed him and said, "who are you? (कस्तुम ?) Nityagopal found fault with the question and said, "you call yourself a Monist (अद्वैतवादी). If so, you should have no thought or idea of "I" and "You". In this way, Nityagopal gave a long learned and interesting discourse. The first chapter of Siddhanta Darshan (सिद्धान्त दर्शन) contains his arguments and statements meant to arouse and awaken Satyananda. Satyananda was non-plussed and hushed into silence. The audience uttered shouts of "Jai" "Jai" (जय जय) and glorified Nityagopal.

The second and third chapters of siddhanta Darshan deal with Aparokshanubhuti (अपरोक्षानुभूति) and Atmabodh (आत्मबोध) of Sankaracharya. The fourth chapter deals with "Astabakra Sanghita" (अष्टावक्र संहिता) of the renowned Mahatma Astabakra (अष्टावक्र) Nityagopal has effected a harmony among all the views and statements. During Sankaracharya's time, it was necessary to preach Monism, pure and simple. But *Bhagaban Sankaracharya* was a knower of three aspects of



time, past, present and future; (त्रिकालदर्शी) . He in a hidden manner, made statements in his remarkable treatises on Manism which might help other shades of opinion suitable for each age. Sankaracharya was an Incarnation of Shiba, so His teachings are very deep and wide, and cover everything. His Monism includes Dvaitabad and other philosophical views.

Maitreyupanisat yajurvedavajasaneyi (मैत्रेय्युपनिषत्-यजुर्वेद वाजसनेयी) states as follows:

“अनुभूतिं विना मूढो वृथा ब्रह्मनि मोदते ।

प्रतिबिम्बित शाखाग्र फलाखादन मोदन्त ॥”

“ They, without realisation, are the deluded who enjoy Brahman in vain, like enjoying the taste of fruits, on the ends of branches reflected in water.”

It is presumtuious and futile for a man who has not realised Brahman, to denounce the worship of Goddess Annapurna (अन्नपूर्णा) and ask people to drown the Image of Annapurna in Ganga water. The worship of God with Form (साकारोपासना) is enjoined in the Hindu sastras. Thus far the origin of Siddhantadarsan. (सिद्धान्त दर्शन)

We now turn to Jati Darpan (जाति दर्पण) Mirror of caste. Two learned Brahmins, namely Madhusoodan Nyayaratna and Nabakumar Tarkasiddhanta, at a certain time, in Varanasi, expressed their hatred to a devout Baishya (वैश्य) on the allegation that he was a low-caste man. This happened in the presence of highly revered Yogacharya Srimat Jnananda Abadhoot Maharaj. He was much displeased because a devotee of God was thus denounced, insulted and treated with hatred. The teachings contained in his Jati-Darpan or Mirror of caste (जाति दर्पण) were meant for the edification of those Brahmins and other people.

The book explains the object of caste system and its causes, according to Hindu shastras. It is a monumental work. The origin of all the castes, sub-castes, inter-castes and hybrids has been fully described and their occupations have also been mentioned. The final conclusion is that all the people of whatever caste are the children of Brahma (ब्रह्मा) and, as such, are essentially one. There should not be any



dispute among the people of different castes. They are all brethren, though their occupations are different. The book says that Varnasram dharma, as inculcated in the Shastras has ceased to exist and corruptions have crept in. There has been all round confusion and the real varnasram dharma has been degraded. Yogachary Srimat Jnanananda Abadhoot says that the society should be rebuilt in the spirit of Varnasram dharma according to the exigencies of time. He gives a high place to a devotee (भक्त) of God and quotes from Mahabharat as follows: ("चण्डालोऽपि मुनिश्रेष्ठो विष्णुभक्ति परायणः") The slokas of such import are also, to be found in Brihat Dharma Puran, Padma Puran. Saura Puran and other Puranas. Sri Gauranga Mahaprabhu said to his mother,

“चण्डाल चण्डाल नहे, यदि कृष्ण वले ।

द्विज नहे द्विज, यदि असत् पथे चले ॥”

“Chandal is not a chandal if he utters the name of Krishna. A twiceborn is not a twice-born if he treads the way of dishonesty. Jati Darpan quotes from Srimad Bhagabad Gita as follows: (चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागशः ।)”

“The four castes were emanated by Me, by the different distribution of qualities (गुण) and actions”. (Dr. Annie Besant's translation). Jati-Darpan says “According to many shastras, caste is to be determined in accordance with qualities and actions; according to some shastras, caste may also, be determined by birth, as well as qualities and actions”. Jati Darpan further says:—

“The caste may be determined by birth. The caste may be determined by qualities and actions. The caste may be determined by supreme knowledge. The caste may be determined by supreme love of God. The low caste may become good (high) caste by acquisition of knowledge. The low caste may become good caste by supreme love of God.”

“Asadhū (असाधु) i.e. non-spiritual may become spiritual by godliness or spirituality. The dunce may become learned by learning.”

“श्वपचोऽपि मुनिश्रेष्ठः शिवभक्तो द्विजाधिकः ।

शिवभक्ति विहीनस्तु द्विजोऽपि शपचाधमः ॥”



“ Even a Chandal, who is a devotee of Shiba is a great Muni and is greater than a twice-born. A twice-born, too, who is without devotion to Shiba, is worse than Chandal (चण्डाल)

“ब्रह्मज्ञानति यः स ब्राह्मणः ।”

निरालम्बापनिषत्

“ One who knows Brahma (ब्रह्म) is a Brahmana”

“ब्रह्मविद्यारतो यस्तु स विप्रो वेद पारगः ।”

ज्ञान सङ्कलिनीतन्त्र

‘ One who delights in the knowledge of Brahma (ब्रह्म) and is well-versed in veda, is a Bipra (विप्र)

शूद्रो ब्राणतामेति ब्राह्मणश्चेति शूद्रताम् ।

क्षत्रियाज्जातमेवस्तु विद्याद्वैश्यात्तथैवच ॥

मनुसंहिता १०म अध्याय ६५ श्लोक

“ Shudra becomes a Brahman; Brahman becomes a Shudra. So Khatriyas and Baishays ”.

A Brahman becomes a Shudra by his misdeeds; a Shudra becomes a Brahmana by his good deeds and devotion to God.

Chaturbarna or the four castes of this present day do not represent the four castes as explained in the Shastras. Chaturbarna as enunciated in the Shastras does not exist now. The author of Jati-Darpan (Mirror of caste) has nothing to say against Chaturbarna as inculcated in the Shastra.

Jati-Darpan is a wonderful book. Constant study of this book would illumine the mind of the reader and inspire him with a feeling of genuine love for all people of all castes whatsoever.

## SEVENTH CHAPTER

## NITYAGOPAL, A HIDDEN AVATAR.

Anandamayi had six daughters, the eldest being Gouri mother of Nityagopal. Gouri gave birth to two daughters in succession. Anandamayi felt a longing desire that a son should be born to her. With this object in view, Anandamayi went with Gouri to holy Kashi. There at Varanasi, Gouri worshipped the God Bireshwar Shiba for full one month. Gouri worshipped with golden Bilva patra

( स्वर्ण निर्मित विल्वपत्र )

On the last day of worship, Gouri and Anandamayi were coming out of the temple, when a Sanyasi, with matted hair on his head, having a luminous and huge body appeared before them and gave his blessings. The Sanyasi said that Gouri would give birth to a handsome male child of divine powers and potentialities. He asked the ladies not to give him any food which is Uchchhista (उच्छिष्ट) i.e. food eaten by anybody before and left as remnant. The Sanyasi strictly enjoined on Gouri and her mother Anandamayi, to bring up the child with extreme purity and rules of good conduct. They were also asked not to strike the child with left hand. After saying so, the sannayasi disappeared all on a sudden. Anandamayi and Gouri were highly pleased and, with a heart full of hope and delight, left for home.

Gouri was in her eighth month of pregnancy when she felt labour pain. No room had been fixed for her delivery. So Gouri went with her midwife to a room which was well painted and the walls of which were spread over with mica. No child was born. There was bleeding. The midwife swept the blood with a piece of cloth and placed it aside. The midwife was sorry and called in Anandamayi. She was bitterly aggrieved and thought of the assurance given by the Sanyasi in Varanasi. The words of the Sanyasi who had appeared before Anandamayi and Gouri could not remain



unfulfilled. Anandamayi noticed a handsome child moving in the blood-stained cloth which was put by. She took the child in her lap. The joy of Gouri and Anandamayi knew no bound. The conch-shell was blown and men and women gathered near the door to see the child which was a male. All the persons were highly delighted.

The early life of Nityagopal abounds in many miraculous incidents. One day, Nityagopal was placed on a swinging bed. His mother and Grandmother were engaged in their own work outside the room. Anandamayi came to the room shortly after and did not see Nityagopal on the swinging bed. The child was missing: A search was made in many places but he could not be found. All began to cry. Anandamayi came to the room after a short time and found the child smiling on the swinging bed as before. She informed all and they were happy.

On another day, Nityagopal lay asleep on a bed and all went to their respective work. Sun's rays came through the window and fell upon Nityagopal. A serpent came and coiled round the body of Nityagopal and expanded its hood upon the child's face and protected him from the sun. Gouri entered the room and was stunned to see the sight. All men were stupefied with fear and did not know what to do. Anandamayi came and placed a pot of milk and banana near the serpent. The serpent left the child, ate the milk and banana and went away.

Another day, a big monkey of the Hanuman type took Nityagopal from his bed, embraced and kissed him, again and again and went to the top of a near-by tree. All were afraid. Anandamayi, out of her presence of mind, placed a bunch of bananas on the roof of a building and was silently watching. The Hanuman came down, slowly placed the child, took the bananas and went away.

Nityagopal is very young. He has just begun to speak. One day, his grandmother Anandamayi was walking to and fro, with Nityagopal on her lap. Nityagopal held her neck with his two hands and uttered her Istamantra (इष्टमन्त्र) into her ear. Anandamayi was filled with devotion. She took the child out of her lap, made him sit and made obeisance to



him. Her grandmotherly affection gave place to supreme devotion. Some time passed in this way. Illusion returned and held its sway. She again felt affection for the child and caressed him.

Nityagopal was, now, two and half years old. One day, he fell into deep trance. All signs of life were gone. He ceased to breathe. Heart-beating and function of the lungs completely disappeared. There was no movement of the viens. His eyes were wide open and stared aimlessly. His body became cold and all the functions of the body ceased altogether. The relations took him for dead and began to cry. Some of them thought of performing his last rites. Just then, a brilliant Sanyasi with a luminous body appeared and infused hope in their mind. The Sanyasi said that the child was not dead but had fallen into a deep trance which the yogis call "Nirbikalpa Samadhi"

(निर्विकल्प समाधि)

The relations were satisfied. The trance continued for three days, after which Nityagopal returned to normal consciousness.

One day, a maternal aunt of Nityagopal gave him a cup of milk. Instead of drinking, the child looked at milk with a fixed gaze when pressed by the aunt to drink. Nityagopal said that there was Goddess Kali in the milk. This reminds us of "Kshir-Bhabani (क्षीरभवानी) of Kashmir where the Goddess Kali remains as milk, surrounding a Shivalingam, in a small cavity.

Anandamayee has come to Calcutta, with her daughter Gouri and her Grandchildren Nityagopal and Nityakali, and is living in her paternal home at Nandan Kanan. A respectable Zamindar named Shambhu Charan Mitra lived in the locality and regularly celebrated the festival of Hari-basar (हरिवासर) ekadashi by arranging for the study of sacred books and singing of religious songs. Gouri duly attended the function with her son Nityagopal who has grown a little older and can dance merrily. When all the persons listened to the study of sacred book and singing of religious songs Nityagopal played on the courtyard in his own way. One day, the ladies of the Zamindar's house saw Nityagopal,



who was really of golden colour, as a Balagopal (बालगोपाल) having the colour of dark cloud and lost themselves in glee and wonder. Nityagopal, shortly afterwards, regained his former golden colour. It was a sight for the ladies to see.

Anandamayi and Gouri did not allow Nityagopal to go to his paternal house for fear of his step-mother and step-brothers. His step brothers misappropriated the usufruct of his share of the paternal property. One day, Nityagopal went to his paternal house and met the Dewan, who was instrumental in defrauding him. Nityagopal, though a mere child, severely reprimanded the Dewan. He tried to defend himself by saying that Nityagopal was a mere child, so the Dewan could not give his share of the money. Nityagopal was possessed of superhuman intelligence, courage and firmness. He, at once, retorted that the Dewan could very well give his share of the money to his mother. The Dewan and his subordinate officers were greatly impressed by his extraordinary sagacity, bravery and resoluteness. Their mind was filled with wonder and they all felt and thought and said that he in future, would be a great man.

We have, already, stated how Nityagopal showed himself as the Istadeb (इष्टदेव) or the Desired Deity of worship, to two devout Baishnabas at Panihati.

One day, Nityagopal who has now grown a little older went out with his playmates to play. When he returned home, his body was besmeared with earth and mud. Gouri, his mother was enraged and shut him up in a dark room. Nityagopal was afraid of ghost and began to recite the name of Ram. Suddenly, Ram and Lakshman appeared before Nityagopal. Shiba, Durga, Radha and Krishna, also came. The Goddess Adyakali, the world mother, also came, took Nityagopal in her lap and suckled her breast. Nityagopal laughed heartily. His loud and merry laugh attracted the notice of grandmother Anandamayi who opened the door and entered the room. The Gods and Goddesses disappeared just then and there. The grandmother saw Nityagopal seated there, laughing with joy. She asked Nityagopal the cause of his hearty laugh. Nityagopal disclosed the whole thing. Anandamayi shed tears of joy. Later in



life, Nityagopal told of this incident to his disciples at Hugli Asram and fell into trance.

A God-man Avatar can be known by his own grace. Some of the most intimate and loving disciples of Nityagopal knew and understood him as such only through his grace. The most conclusive proof of his Avatarhood comes from Nityagopal himself. He has written a book giving the rules of his own worship. He has named the book as

“साकारपूर्ण परब्रह्म ज्ञानानन्दरूपी

भगवान् नित्यगोपालेर ध्यानपूजःस्तव कवचानि नित्य उपासनाविधि ।”

which means:—

“Rules for the daily worship, including dhyan, puja, hymn of praise, and protective armour etc. of Bhagoban Nityagopal who is full, supreme Brahman, with form, and is identical with Jnanananda”.

Yogacharya Srimat Abadhoot Jnananda Deb, in his “Dibya Darsan” (दिव्यदर्शन) meaning “Divine Vision” gives the following Dhyan of Nityagopal (नित्यगोपाल)

नित्यगोपाल परम रूपवान् । चम्पक एवं गलित सुवर्णं न्याय ताँहार सुन्दर कान्ति । ताँहार मुखपद्म हृदये आनन्द स्फुरित हृदये । ताँहार मुखमण्डले कोटि कोटि प्रभाकर विनिन्दित तेजपुञ्ज प्रकाश पाइतेछे । ताँहार अप्राकृत सौन्दर्य । ताँहार निरुपम महाभावेर तुलना नाइ । तिनि ज्ञानेश्वर ज्ञानानन्द । समस्त दिव्यभावइ ताँहा हृदये विकशित हृदया थाके । ताँहार नलिन नयन द्वये कत कमनीय ज्योति विलसित रहियाछे । तिनिइ महानिर्व्वर्णेर कारण । ताँहार कृपाय कत पतित जीव ओ परम भक्त हृदयाछे । ताँहार दिव्य विभूति निचयेर मध्ये पराभक्ति एकटि विभूति । तिनि ये परम प्रेमिक । सर्व्व जीवे ताँर प्रेम आछे । तिनि परम दयाल । ताँहार अहेतुकी दया । तिनि नित्यानन्द ब्रह्मसनातन । समस्त विधिनिषेध ताँहार किङ्कर स्वरूप । तिनि सर्व्वशक्तिमान् । ताँहार असाध्य किछुइ नाइ आमि ताँहाके पाइवार जन्व ताँहार विस्मयी मूर्ति ध्यान करि ।

“Nityagopal is supremely beautiful. His brilliant splendour is like champak (चम्पक) (flower of golden colour) and molten gold. Bliss is emanating from his lotus face. His circular face is manifesting heaps of light surpassing millions of suns. His beauty is supernatural. His matchless ‘mahabhav’ i.e. ecstatic divine love is incomparable. He is the Lord of wisdom and is the Bliss of knowledge. All the divine ecstatic states flow from Him. In the two



lily eyes of His, many many soft effulgences are shining. It is He who is the cause of the great liberation. Through His grace, many many fallen persons have become supreme devotees. Among His many divine glories, supreme love is one such glory. He is a supreme lover. His love extends to all persons. He is supremely merciful. His mercy is without cause i.e. voluntary. He is the eternal Bliss, the eternal Brahman. All the rules of positive action and prohibition, are as His slaves. He is all powerful. Nothing is impossible for Him. In order to attain Him, I meditate on His Image of knowledge”.

Dibyadarsan (दिब्यदर्शन) work of Nityagopal, goes a long way to show that Nityagopal was a God-man. To some of his most loving disciples, he divulged his real spiritual status. We refrain from entering into details to avoid lengthiness.

Meher Baba a Godman and a great and renowned World-Teacher, says that there are supervening orders in the spiritual panorama. One type of laws supersedes another type, there being elasticity and resilience on the part of the lower laws.

The graded laws are adjusted with each other and work harmoniously and serve the supreme purpose of God. The universe is guided and sustained by laws. There is nothing chaotic or disorderly in the universe. What people call miracles, happens according to the higher laws. The miracles are not transgression of laws or exceptions to them. The supervening orders indicate that one type of laws is subsumed by another type. We may very well say that the laws of the lower order are superseded by the laws of the higher order.

In the domain of Time and space, there is the natural law of cause and effect. To all outward appearance, it works like a machine, with inflexibility and rigidity. But, really, it is not so. This law is superseded by the higher laws of karma. The laws of karma or sanskar (संस्कार) are determined by the actions of the present and past lives. The laws of impressional determinism or karma do not violate the other laws of nature but use them and supersede them.



We, now, turn to "divine grace" which is the supreme law. It can control all the laws of the entire universe and supersede them. The "divine grace" can give new direction to all the laws of karma and is the final and supreme factor. It knows no fetters. It is inscrutable and supervenes upon all laws and graded orders of the spiritual domain.

According to the Hindu or Arya Shastras, there are countless Avatars or Incarnations of God. *Srimad Bhagabat Puran*, 1st Skandha, 3rd Chapter, 26th Sloka states as follows:—

“अवतारा हत्संख्येया हरे सत्त्वानिषेद्धिजाः ।

यथा विद्यासिनः कुल्याः सरसः क्युः सहप्रशः ॥”

“Just as thousands and thousand of streamlets flow out of an inexhaustible fountain, so innumerable Avatars, O Ye Brahmans come out of Hari, the ocean of sattva quality.”

There is an impression among many of the Hindus that Hindu Shastras speak only of 10 (ten) Avatars, namely—fish, tortoise, Boar, Man-lion (वृसिंह) Dwarf (वामन) Parashuram (Ram with axe), Ramchandra (son of Dasarath), Balaram (Ram with plough), Buddha and Kalki (कल्कि)

“मत्स्यः कुर्मो वराहश्च वृसिंहो वामनस्तथा ।

रामो रामश्च रामश्च बुद्धः कल्कि इति दश ॥”

“Nityagopal (Yogacharya *Srimat Jnanananda Avadhoot*) said to a disciple of his that the Avatars are innumerable. In the rules of Sandhi (सन्धि) of Sanskrit Grammar, a sutra (सूत्र) is stated and some examples are given by way of illustration. Though two or three examples may be given after a Sutra, many words may be formed by that sutra. Nityagopal said that, though ten Avatars have been mentioned in many Shastras, they have been mentioned by way of examples only. *Srimad Bhagabat Puran* names twenty-two Avatars but the said Puran says that the Avatars are countless vide ante.

Bhagaban Rishava Deb (ऋषभदेव) was an Avatar of Bishnu of big strides (उत्क्रम). He showed the path of Paramhangsa Asram which is the same as Abadhoot Asram.



“अष्टमे मेरुदेव्यान्तु नामेर्जात उरुक्रमः ।

दर्शयन् रत्न धीराणां सर्वश्रमनमस्कृतं ॥”

भागवत १म स्कन्ध ३य अध्याय १३ श्लोक ।

Rishava Deb was born of the royal sage (राजर्षि) Nabhi (नाभि) through his queen Meru Debi (मेरुदेवी). The spiritual preceptor of Nityagopal was Paramhangsacharya Brahmananda Swami Maharaj (परमहंताचार्य ब्रह्मानन्द स्वामी महाराज)

He lived in a mountain cave of Hingula (हिङ्गुला) in Beluchistan, where the Brahmarandhra (Orifice of the crown of head) of Sati (सतीरब्रह्मरन्ध्र) fell. Hingula was (हिङ्गुला) thus, a great Pithasthan (पीठस्थान). Nityagopal calls his Guru as Rishava Deb and calls himself as such. He is a hidden Avatar (गुप्त अवतार) according to own statement.

## EIGHTH CHAPTER

### A BIRD'S EYE VIEW.

Nityagopal was very soft and kind-hearted, even from his childhood. His heart melted with pity, at the sight of misery. He could not feel peace, till the misery was redressed. When he went out and saw any man with torn and dirty cloth, he gave his own cloth to him and returned home naked. This happened many a times. One day, Anandamayi dressed Nityagopal in fine and valuable clothes. Somehow, he went out and saw a man in torn and dirty rags. Nityagopal was moved to tears and gave all his wearing apparel to the man and came home perfectly nude.

One afternoon, there was a fierce hurricane. A large number of people who had no settled home but lived in roads and streets, took shelter in the lower part of the house in which Nityagopal lived with his mother and grandmother. Evening passed away and darkness set in. The people were helpless. Nityagopal heard noise below, from the upper story and came down. The hungry people saw Nityagopal and cried piteously for food. Nityagopal could not bear this miserable sight. Tears trickled down from his eyes and washed his cheeks. He went upstairs and asked his mother and grandmother to feed them. There was food only sufficient for 2 or 3 men. How could they feed so many mouths with this trifling quantity? Nityagopal was undaunted and assured them, saying that they need not fear. He performed a miracle and fed all the people to their heart's content with this small quantity. Anandamayi and Gouri felt a sense of veneration for the divine child and thought of what the Sanyasi had told them in Varanasi. The maya however, soon played her part and filled their heart with affection, as before.

Nityagopal was very fond of meeting the Sanyasis and nursing and serving them in all possible ways. During the uttarayan sankranti (उत्तरायण संक्रान्ति) large number of sadhus and



sanyasis go to Gangasagar. Many of the sanyasis assemble in Calcutta, on their way to Gangasagar. Nityagopal was allowed pocket money for refreshment. On many occasions, he denied himself refreshment and saved money. Out of this sum, Nityagopal served food to some of the Sanyasis and sadhus and to some he gave cloth. He helped them in various other ways. He gave fuel for their dhuni i.e. fire kept burning, medicine in case of need and other necessities. The sadhus and sanyasis loved the boy and blessed him.

Nityagopal felt supreme veneration for his Guru, whom he characterised as Rishava Deba (ऋषभदेव) the Incarnation of "Urukrama" (उरुक्रम) i.e. Vishnu of wide strides. He met his spiritual preceptor, three times during his life-time. First at the time of his initiation at Trikoneshwar Temple (त्रिकोणेश्वर मन्दिर) in Kalighat; secondly, at Beadon Square Garden, now known as Rabindra Kanan (रबीन्द्र कानन) in Calcutta, lastly in Varanasi. The mention of his Guru brought tears in the eyes of Nityagopal.

Nityagopal loved his disciples to a degree which it is not possible for any of them to imagine. One incident would be mentioned here to show the depth of his unfathomable love for his disciples. Some days before his passing away, a most loving disciple of Nityagopal, who was an old man and a well known antiquarian of his time went to Hugli Asram, with a spiritual brother of his, to see Nityagopal. After a stay of two or three days, the said disciple wanted to return home with his companion Guru-bhai. Before leaving Hugli Asram, he went to see Nityagopal, who was lying in his death-bed. There was a large number of his disciples in the room, all pensive and crest-fallen. The above mentioned disciples cried out and said that his heart was breaking to see Nityagopal in such a state and leave him. There upon, Nityagopal burst into a loud cry, saying that his disciples loved him so much. but he could not love them so. His exact words were (ताहारा आमाके एत भाल्वासे, आसि तादेर भाल्वासेते पारलेम कहूँ) All the disciples present cried out simultaneously. It was a sight which none could forget in life.

Balaram Basu, of Baghbazar in Calcutta, was a great



devotee. He was possessed of immense wealth. Balaram was a lover of Ramkrishna Paramhangsa. He loved Nityagopal equally well. On festive occasions, he regularly invited both of them and made necessary arrangement for Kirtan and religious songs. Balaram and all the members of his family liked to see the divine dancing of Ramkrishna and Nityagopal and the ecstatic trance into which both of them fell. On many occasions, Balaram invited Nityagopal to dine in his house singly. He firmly believed that Nityagopal was a God-man or Avatar. He seated Nityagopal in the 'Asan' (आसन) or seat in which he kept his Narayan or Vishnu. The ladies of Balaram's family loved Nityagopal and served him like a Deity of God Himself. Nityagopal on many occasions, graced the house of Balaram by his presence and accepted his seba (सेवा) or service.

Balaram, now, wished to go on pilgrimage to Sri Brindaban and heartily wished the company and presence of Nityagopal, during this pilgrimage. Balaram prayed to Nityagopal and got his assent.

Balaram has, now, come to Sri Brindaban. He saw the Deities of holy Brindaban and sacred places connected with Krishna-lila, in the company of Nityagopal. One day, Balaram went to Radhakunda, with Nityagopal who was very fond of this kunda. Nityagopal, saw the sacred kunda, covered over with a brilliant yellow light. Radharani appeared in all her glory, before Nityagopal, in the midst of the said yellow light. Nityagopal was deeply moved. Tears trickled down his cheeks. Balaram was overwhelmed with joy to see Nityagopal, in this ecstatic state.

One day, Balaram went to the temple of Radharaman, with Nityagopal, who liked this Deity very much. There is a nice story about this Deity of Radharaman. The great Baishanava Saint Gopal Bhatta Jiu, worshipped a Narayan shila i.e. shalagram (शालग्राम). Once, a rich and devout Shresthi distributed various ornaments and pieces of cloth, in the temples of Brindaban, for decorating the Images. Gopal Bhatta Jiu was one of the recipients of the ornaments and cloth. He very much regretted that he could not decorate his shalagram for want of a suitable body. God fulfils the-



desire of his intimate devotees. Gopal Bhatta Jiu, who went to bed with a sorrowful heart, found in the next morning, that his shalagram was transformed into a 'Deity of fulfilled body and limbs. His joy and surprise knew no bounds. He, now, decorated his Deity, to his heart's satisfaction. This was the day of Akshaya Tritia (अक्षयतृतीया). Gopal Bhatta Jiu held a great festival to commemorate the event.

Two great Baishnaba devotees lived at Brindaban, at this time. The older Nityananda Das was a co-disciple (गुरुभाइ) of Lala Babu. Lala Babu and Nityananda Das were disciples of Siddha Krishnadas Babaji, the then most renowned sadhu of Sri Brindaban. Nityananda Das was very old and used to lie down on a piece of stone, with a blanket all over his body. He lived in utter seclusion and spent his time in jap (जप). Gourkisore Das, the younger sadhu, was a disciple of Nityananda Das and lived in seclusion beneath a mosquito curtain, and spent his days in silent recitation of the holy name. Balaram Basu took Nityagopal to both the above named sadhu. Nityananda and Gourkisore both adored Nityagopal like a veritable God and felt and said that their life was fruitful and blessed.

After finishing his tour of pilgrimage, Balaram came to Howrah and from thence, went straight to Dakshineswar. The meeting of Ramkrishna and Nityagopal was a glorious one and the heart of both was filled with glee.

Nityagopal was a sublime teacher of the harmony of all religions. He inculcated harmony and concord not only among the five principal sects of Hindus namely Shaiba, (शैव) Sakta (शक्त) Baishanaba (वैष्णव) Saura (सौर) and Ganapatya (गणपत्य) but also, among other religions of India such as Buddhism, Jainism and Sikhism. He preached the same harmony among the religions outside India, namely, Jewish, Christian and Islamic. He taught a universal religion throughout the world. Nityagopal said the basic and underlying principles of all the great religions of the world are the same and in a sense, they are all one. There is a unity in variety. Different religions, different nations, different races and different castes would remain, but all the different peoples would understand and realise the unity and reality



inherent in all. This is the real meaning of the statements which have been made in the last sentences of Jati-darpan (जातिदर्पण) as follows:

“अविध्यते जगते समस्त जाति एकजाति हृद्वे समस्त जाति एक धम्मं मानिवे । तखन धम्मो सम्बन्धे काहारो प्रति काहारो विद्वेष थाक्खि वे ना ।”

In future, all the races in the world would be one race. All the races would follow one religion. Then, as regards religion, no one would bear hatred against any one.”

Poet Tennyson was a yogin and a seer. He was a one-world visionary. He saw, in vision, the future of the world and of the humanity. He saw, in vision, the aeroplane flying in the sky with bales of commerce. He, also, saw the vision of nations fighting with aeroplanes. He made prediction about the dropping down of atom bomb. He saw the vision of total cessation of war and of the final destiny of man when peace would reign supreme and there would be the Parliament of man and the Federation of the world. We quote below from his poem.

“ For I dipped into the future, as far as  
 a human eye could see,  
 Saw the vision of the world and all  
 the wonder that would be,  
 Saw the heavens fill with commerce,  
 the argosies of magic sails,  
 Pilots of the purple twilight, dropping  
 down with costly bales;  
 Heard the heavens fill with shouting  
 and there rained a ghastly dew,  
 For the nations' airy navies  
 grappling the new central blue  
 For along the world-wide whisper  
 of the south-wind rushing warm,  
 With the standards of the peoples  
 ploughing through the thunder storm,  
 Till the war-drum throbbed no longer,  
 and the battle-flags were furled  
 In the Parliament of man, the  
 Federation of the World.  
*Locksley Hall.* (Tennyson).



Nityagopal says in his song about Goddess Kali:—

तिनि पुराणे, उपपुराणे, ऐ जेन्दाभेस्ता कोरवने

सकल स्मृतिते काली काल वाइवेले

श्रीगुरु नानकेर जीवन साक्षीते जपजी साहेवे तिनि सकल पुँथिते

ग्रन्थ साहेवेर मध्ये से भवतारिनी ।

Kali is the Puran, Upa-Puran, in the well-known Zend-avesta and 'Koran \* \* \* Kali is in all the Smritis, Kali is in the Bible. \* \* \* Kali the saviour of the world is in the Jiban Sakshi of Sri Guru Nanak, Japji Saheb and other sacred books \* \* \* She is in the Grantha Saheb.

In his song about Srikrishna, Nityagopal says as follows:

“तुमि ज्ञानदा, मोक्षदा, तुमि आल्ला, तुमि खोदा, तुमि गड्, गोलकेश, तुमि जनाईन । अनन्त तोमार धाम, अनन्त तोमार नाम, जोहामा तोमार नाम् परम कारण ।”

अपूर्व श्रीबलदेव, तुमि दिव्य बुद्धदेव ।

“You are the giveress of knowledge. You are the giveress of deliverance, you are Alla, you are Khoda, you are God, you are the Lord of Golok, you are the killer of the demon named Jana. Your dwelling places are endless, your names are endless; Jehovah is your name, you are the Primal cause.

\* \* \* \*

You are the wonderful Baladeb you are the divine Buddhadeb.

As regards the harmony among the different sects and worshippers following the Hindu religion, Nityagopal states as follows:—

In his song about Goddess Durga, he says that, according to the Gautamiya Tantra (गौतमयीतन्त्र) Durga is Srikrishna whose love serves as a noose for catching the hinds of Gopies

“गौतमयी तन्त्र मते तिनि कालाचाँद गोपिनी हरिणी धरा प्रेममय फाँद ।”

नित्यगीति श्रीश्रीदुर्गासम्बन्धीय ।

“Durga is sometimes ‘Kali’ whose hair is let loose and

colour of whom is deep blue and who is pleasing to the mind.

मुक्तकेशी मनोरमा कमु तिनि घनश्यामा नित्यगीति श्रीश्रीदुर्गा सम्बन्धीय ।

In his song about the birth of Sri Radha ( श्रीराधार जन्म वृत्तान्त) Nityagopal says:—

वृषभानुपुरे आजि काली कात्यायनी

हयेछेन हेमाङ्गिनी श्रीराधारङ्गिनी ।

In the city of Brishabhanupur, Kali Katyani has, now, become playful Sri Radha of golden colour.

According to Maha-Bhagabat, she is Sankar

महाभागवत मते शङ्कर रूपिनी ।

नित्यगीति ऐ ।

She is Sarashwati, the giveress of knowledge. She is the goddess Durga, the giveress of deliverance, she is Maha Lakshmi of big eyes, she pervades Sri Bishnu.

तिनि सारदा, ज्ञानदा, श्रीदुर्गादेवी मोक्षदा

(तिनि) महालक्ष्मी ; विशालाक्षी श्रीविष्णु भाविनी ।

नित्यगीति ऐ

She is six-armed, four-armed, two-armed and eighteen armed. Sometimes, she is Kali with skull, sometimes she is the glorious Goddess Bindayabashini; sometimes she has her abode in Golok, sometimes, she shines in the abode of Shiba. She sports in the forest of the beautiful hill of Gobardhana. She is the merciful Goddess Durga who removes sins.

(तिनि) षड्भुज चतुर्भुज द्विभुज धारिनी

अ दशभुजा कमु काली कपालिनी

(वा श्रीविन्ध्यवासिनी )

कमु गोलकधामिनी, शिबलोक सुशोभिनी,

श्रीगोवर्द्धनगिरिते वन विहारिनी,

कृपामयी कात्यायनी कलुषहारिनी ।

नित्यगीति ऐ

Nityagopal says that, according to Adhyatma Ramayan (अध्यात्म रामायण) Shiba and Rama are one.

The above quotations would suffice to show that Nityagopal was a Teacher of Harmony of all Religions (सर्वधर्म समन्वयकारी) :



Nityagopal came to fulfil, not to destroy. The modern world has to be rebuilt anew. The ancient life or spirit would remain intact but the outer form would change. We quote from Tennyson below:—

“ The old order changeth, yielding place to new,  
And God fulfil Himself in many ways,  
Lest one good custom should corrupt the world.”

—Tennyson.

Barnasram Dharma, as taught and practised in ancient India has ceased to exist. Many corruptions have set in. They must go. Nityagopal says that he is in favour of Barnasram Dharma in its life and spirit. His Jati Darpan or Nitya Darsan is an extra ordinary book. It is a real eye-opener.

Nityagopal, in his “ Bhaktiyoga Darsan ” (भक्तियोग दर्शन) or ‘ Philosophy of the cult of Divine Love, says:—

एकद्वारा शान्ति संस्थापित इहया शके । मनेकद्वयशान्तिर कारण । भगवान्  
कृष्णद्वैपायन वेदव्यास जगते एकं स्थापनं जन्यइ अनादिवेदसिन्धु मन्थनपूर्वक अपूर्व  
वेदान्त दर्शन रचना करियाछिलेन । प्रातःस्मरणीय भगवान् शङ्कराचार्य जगते  
एकस्थापनं जन्यइ सेइ वेदान्तिक प्रचार करियाछिलेन । परम प्रेमरूपा पराभक्ति  
ओ परमैकर कारण ।

“ Peace is established by unity, Disunion is the source of trouble. Bhagban Krishna-dwaipayan Vedabyas, with a view to establish peace on earth, composed the wonderful Vedanta-Darsan (वेदान्तदर्शन) philosophy of Vedanta, by churning the ocean of the beginningless Veda. Bhagaban Sanakaracharya who deserves to be remembered every morning also preaches the view of Vedanta, with a view to establish peace on earth. Supreme devotion which is the same as supreme divine love is, also the source of supreme unity.

Nityagopal, chiefly, resided in three places, namely, Calcutta, Navadwip and Varanashi. He played his glorious and sublime ‘ lila (लीला) in these places. Nearly the last five years of his life were spent in the town of Hugli. The locality in which he lived is known as Chak Bazar. His Asram is at a short distance from the river Ganga and is situated near Hugli-Imambara, of Mohammad Mahashin fame. The sadar ghat is, also, near. The Civil and Crimi-



nal Courts of Hugli formerly existed here. They have been removed to Chinsura and, now, exist there.

The site of the Hugli Asram comprises nearly four bighas and fourteen cottas of land which would amount to more than one acre and a half. It was formerly owned by a Brahman Zamindar who was a renowned Tantric Sadhak. The premises contained a Durga Dalan i.e. a pucca building, for the worship of Goddess Durga, a big hall outer and inner apartments, two ponds and a garden of many fruit trees and flowers. The Zamindar had his 'Pancha Mundi Asan (अष्टमुण्डी आसन) beneath a Bilva tree (विल्ववृक्ष) in northern portion of the house. The place is surrounded by a compound wall. There are two gates, one to the east and the other to the west.

The big house was confiscated and appropriated by the British Government, on the allegation that the Zamindar helped the Indian sepoys during the Sepoy war. The Government established a hospital here. The inmates of the hospital, it is alleged, once died of an epidemic and their last funeral rites were not performed. The house then became notorious as a house of evil spirits (भूतेर वाड़ी) Nityagopal purchased it, at a comparatively small price and established his Asram here.

Nityagopal came to Hugli Asram in the month of Jyaistha 1313 B.S. His 'lila' (लीला) at Hugli Asram has a speciality of its own. Except on three occasions, Nityagopal did not stir out of the Asram, as long as he lived. In a sense he lived in seclusion within closed doors. A large number of disciples, male and female, were initiated in the Hugli Asram. Hugli was easily accessible to all persons coming from East Bengal (now East Pakistan) or West Bengal. Any number of disciples or devotees could be accomodated in the Asram, without any difficulty. Religious songs and Kirtans went on merrily and the joy of the devotees knew no bounds. Festivals were held frequently. During Guru Poornima and during the Birth day Anniversary of Nityagopal, there was a large gathering of his disciples and devotees in the Asram and the festivals were celebrated with great devotion and magnificence.



Nityagopal played his earthly 'lila (लीला) at Hugli Asram for about five years. The disciples enjoyed his company with supreme devotion, ecstatic joy and divine love and thought their birth and life fruitful and efficacious, from a spiritual point of view.

Six disciples of Nityagopal were initiated into sanyas, at Hugli Asram. The credentials of the Abadhoot Sampradaya अवधूत सम्प्रदाय) founded by Bhagaban Rishava Deb or "Kebalananda" as he was known after getting his sanyas. According to some Mahatmas were given to these six disciples. Nityagopal not only, gave them these credentials, but taught them many things, according to the needs of modern age. He trained them in various ways. Before coming to Hugli, Nityagopal had given sanyas to three male and two female disciples of his. One disciple who practised and performed his penances with extreme rigour and self-restraint was given Brahmacharya. Nityagopal gave cloth, coloured with ela-mati (एलामाटी) in stead of gairik (गैरिक) to one disciple and gave a different name. When Nityagopal performed his itinerant tour of pilgrimage, he gave sanyas to some persons, who went to the Himalayas and settled there for good. This was disclosed by Nityagopal to some of his disciples later. Some of the disciples of Nityagopal took Vidyat sanyas (विद्यत् सनास) and put on gairik cloth (गैरिक वस्त्र) after his "mahasamadhi" or demise.

Many of the most intimate, loving and beloved disciples of Nityagopal saw him as so many deities, such as Shiba, Ram, Kali, Tara, Durga, Bishnu, Krishna, Radha, Hari-Har, Ardhanarishwar (अर्द्धनारीश्वर) Nitai-Gauranga, Bala-Gopal, Gauranga, Sharbhuj-Gauranga (षडभुज गौराङ्ग) Ardha-Tara (अर्द्धतारा)

Two disciples of Nityagopal offered pindas (पिण्ड) i.e. funeral cakes to the lotus feet of Nityagopal by way of Sraddha (श्राद्ध)

More than one disciples sat in the lap of Nityagopal as Goddess Kali and addressed him familiarly as thou (तुमि, तुइ)

An Englishman who was a devoted soul saw Nityagopal and knelt down before him saying "Here is my Jesus Christ. He got prasad (प्रसाद) i.e. food of grace of Nityagopal.



Nityagopal initiated Hindu and Mohammadens without distinction. A bullock-cart driver a Mohammadan was overwhelmed with a feeling of devotion for Nityagopal, while conveying him in his cart and was initiated by him beneath a Bannyan tree, on the way.

Public women were, also, recipients of his grace and were initiated by Nityagopal. The actress of the Star Theatre in Calcutta, where the renowned and peerless Dramatist and poet Girish Chandra Ghosh and his son Dani Babu (Surendra Nath Ghosh), the well known actor acted, were once fed by Nityagopal, to their heart's content, with sweetmeat. Nityagopal served with his own hand.

Nityagopal extolled and glorified Prasad and Mahaprasad of Jagannath and other Gods and Goddesses "Prasad is to be eaten as soon as obtained" (प्राप्तेन भोक्तव्यं) This is the adage. One day, Nityagopal ate full one potful of raw meat of a whole goat sacrificed to Goddess Anandamayī Kali of Nimtala in Calcutta. Nityagopal showed himself in several places, at the same time. Instances of this are numerous.

One day, Bankim (Bankim Chandra Chattopadhyay) formed the subject of a talk, in Hugli Asram. Nityagopal eulogised Bankim Chandra and told his disciples that Bankim was a man worthy of being remembered every morning. His exact words were (बङ्किम प्रातःस्मरणीय व्यक्ति छिलेन) Bankim Chandra was the disciple of a sanyasi of Abadhoot sect (अवधूत सम्प्रदाय) "Ananda Math (आनन्द मठ) was written under inspiration. The spiritual preceptor of Bankim Chandra saw him in seclusion, in the evening previous to the day of his death.

Nityagopal entered into "Mahasamadhi" i.e. expired on the 7th day of Magh 1317 B.S. (January 1911). The tithi was Krishna Saptami (कृष्ण सप्तमी तिथि). Nityagopal passed away at 10-5 P.M. Saturday.

In the morning, Nityagopal gave his last oral advice to his disciples and devotees. It runs as follows:

"जागो, जागो, नियत जागो ! ए संसार अति भीषण स्थान । एखाने खुब सावधाने थाकते हय ।"



“अर्थे सुख नाइ—यशे सुख नाइ ; प्रकृत सुख भगवानेर दर्शने स्पर्शने तार गुण कीर्तने ।”

अर्थे सुख नाइ—यशे सुख नाइ ; प्रकृत सुख भगवानेर दर्शने, स्पर्शने, तार गुण कीर्तने ।”

अर्थे सुख नाइ—यशे सुख नाइ ; प्रकृत सुख भगवानेर दर्शने, स्पर्शने तार गुण कीर्तने ।”

भाइ बल—बन्धु बल, केउ कारु नय रे मणि, सब तादेर निजेर स्वार्थेर जन्य तोमाय चाय ।”

“O awake, O awake, O always awake. This world is a very terrible place. One has to stay here very carefully”.

“There is no happiness in money—There is no happiness in fame; Real happiness consists in seeing God, touching God, and in singing the praise of His attributes”.

“There is no happiness in money—There is no happiness in fame; Real happiness consists in seeing God, touching God and in singing the praise of His attributes”.

“There is no happiness in money—There is no happiness in fame; Real happiness consists in seeing God, touching God and in singing the praise of “His attributes”.

“You speak of brother—You speak of friend. Nobody is your own, O my dearling. Everybody wants you for his own selfish ends.”

Later, Nityagopal executed a Will, in respect of his three Asrams and all his movable and immovable properties, so that there might not be any quarrel, in future, among his disciples. In the 5th paragraph of the Will, Nityagopal gave his last advice to his disciples. It is as follows:

आमार पाटिर सम्पत्तिर बन्दोवस्त करिया आमार शिष्यगणेर प्रति आमार ए शेष उपदेश ये ताहारा परस्पर भातृभावे थाकिवे । ताहादेर मध्ये केह विपदे पड़िले अन्य सकले ताहाके सेइ विपद हइते उद्धार करिते चेष्टा करिवे । यद्यपि काहार ओ कोन कष्ट हय तवे ताहाके साहाय्य करिवे । पृथिवीस्थ यावतीय लोकके भातृभावे देखिवेन ओ परस्पर साहाय्य करिवेन । अनाथ आतुर देखिले साहाय्य करिवेन । परेर अनिष्ट चेष्टा करिवेन ना । सकल धर्मो सकल सम्प्रदायेर प्रति समानभावे भक्ति ओ विश्वास राखिवेन ।”



“আমার পার্থিব সম্পত্তিতে বন্দোবস্ত করিয়া আমার শিষ্যগণের প্রতি আমার এই শেষ উপদেশ যে তাহারা পরস্পর ভাতৃত্বাবে থাকিবে। তাহাদের মধ্যে কেহ বিপদে পড়িলে অত্র সকলে তাহাকে সেই বিপদ হইতে উদ্ধার করিতে চেষ্টা করিবে। যতপি কাহারও কোন কষ্ট হয় তবে তাহাকে সাহায্য করিবে। পৃথিবীস্থ যাবতীয় লোককে ভাতৃত্বাবে দেখিবেন ও পরস্পর সাহায্য করিবেন। অনাথ আঁতুর দেখিলে সাহায্য করিবেন। পরের অনিষ্ট চেষ্টা করিবেন না। সকল ধর্মের সকল সম্প্রদায়ের প্রতি সমানভাবে ভক্তি ও বিশ্বাস রাখিবেন।”

“After disposing of my earthly properties, I give this last advice to my disciples. There should be mutual brotherly feeling among themselves. If any of them fall into any danger, the other disciples of mine should try to save him from this. If any of them fall into any trouble, he should be helped. All the people of the world should be looked upon as brothers and they should help one another. The orphans and the persons disabled should be helped. No attempt should be made to commit mischief to others. My disciples should maintain equal devotion and faith for all the sects of all the religions.

The holy body of Nityagopal, after his demise, was removed from Hugli Asram to Manoharpukur Asram in Calcutta and buried there. The premises of the said Asram, at present, comprise seven bighas and ten cottas, more or less, of land, now known as Mahanirban Math (महानिर्वाण मठ) 113, Rashbehari Avenue, Calcutta. A handsome Temple, forty-five feet square, with a beautiful dome has been erected over the “Samadhi Vedi (समाधी वेदी) and a marble statue of Nityagopal has been installed there. A Nat-mandir (नाट मन्दिर) seventy-five feet long and fifty-five feet wide has been built in front of the Temple and is nearing completion. Lectures and Discourses on religious and cognate subjects, are delivered and given in the Nat-mandir and religious songs and kirtans are sung there.

Arrangement has been made for the daily worship of Nityagopal on a sumptuous scale. Cooked food and other preparations are offered as bhog (भोग) to Nityagopal. Buja



'arati' (waving of light, incense etc.) bhog and other incident of worship are conducted with grandeur and solemnity. Festivals are held frequently. Mahanirvan Math is, now, the cynosure of all eyes.

In conclusion, we make obeisance to the holy lotus feet of Nityagopal and quote the following lines from Sri Sri Gurupushpanjali (श्रीश्रीगुरुपुष्पञ्जलि) of Shambhunath Vedanta Siddhanta, a most intimate, loving and beloved disciple of Nityagopal.

“नमस्ते ब्रह्मरूपाय नमस्तुभ्यं नमोनमः ।

अबीजाय नमस्तुभ्यं नमस्तुभ्यं नमोनमः ॥

गुरुवे च नमस्तुभ्यं नमस्तुभ्यं नमोनमः ।

विश्वेकाये नमस्तुभ्यं नमस्तुभ्यं नमोनमः ॥

नित्याय च नमस्तुभ्यं नमस्तुभ्यं नमोनमः ।

गोपालाय नमस्तुभ्यं नमस्तुभ्यं नमोनमः ॥

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ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवार शिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः

मोक्ष प्रीति

१७१२ वक्रा

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श्री श्री गुरुभ्यो नमः

ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
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ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्री गुरुभ्यो नमः ॥  
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